The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XIX. NO. 33.—WHOLE NUMBER 969

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, OCTOBER 13, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M.
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, . 9 " and 4 "

Calendar for October.

14. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints'. Thanksgiving Day, unless some other day is appointed by the civil authority. A special service for Thanksgiving Day is printed immediately before the Family Prayer.
4. Twenty-Second Sunday after Trinity.
11. Twenty-Third Sunday after Trinity.
18. Twenty-Fourth Sunday after Trinity.
25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 15. New Hampshire.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

On the Consecration of St. John's Church, West Hoboken, N. J.

The work is done! 'tis reared at last, that Church of many prayers,
Of trying doubts, of anxious fears, and sore perplexing cares.
Oh! few but zealous were the hearts by whom those walls were reared,
That house of prayer, whose every stone to them is so endeared.
"Right onward" was their rallying word, when all seemed overcast,
And clouds upon their sky of hope came gathering thick and fast:
They knew, though rugged was the path, though stony was the track,
Their hands were on their Master's plough, they dared not turn them back;
Their child-like faith and simple trust its bright reward hath won;
The Holy Church is reared at last, the noble deed is done.

They come to-day with gladdened hearts unto that house of prayer,
True sons and daughters of the Church e'en now are gathering there;
They come—the babes in Christ, to whom the promise once was giv'n
That such as they should find a place within the courts of Heav'n;
They come, those self-denying ones, who wrought their work of love,
Feeling their heartfelt joy is shared by all the Church above;
And last repeating verse by verse the Psalmist's sacred song,
Their noble prelate at their head, appears the surpliced throng:
O temple of the living Lord! how fair thou art to see;
Blessed be thy sons that made thee all a Church of God should be;
Lectern and pulpit both are there, altar and holy font,
All that the Churchman loves to see, all that the soul can want;
Soft through the stained glass windows steals the sunbeam on the walls,
Mellowed the golden tinted light that o'er the chancel falls,
The open roof and simple arch delight the gazer's eye,
While from the organ comes a gush of low rich melody.

Soft be thy footsteps on the aisle, stilled every worldly sound,
For know the place whereon thou standest now is HOLY ground.
The Lord's anointed one is here, the holy form is o'er,
This once unconsecrated spot henceforth is so no more.
Oh! who can tell but angel forms, though hid from mortal eye,
To gaze upon this solemn scene may even now be nigh,
To hear the praises and the prayers that like sweet incense rise,
And bear the joyful tidings back to realms beyond the skies.

Within this house the babe shall be admitted to Christ's flock,
A member of the Holy Church He founded on a rock;
There shall he kneel, when higher hopes his childish thoughts efface,
To ratify the promise made within this holy place;
And later still, when manhood's prime is graven on his brow,
There shall he say the binding words that form the marriage vow.
Though years may bring adversity, and friendly hearts grow chill,
Still must he shield his chosen bride from every earthly ill,
Still brave misfortune's tide and strive to stem it for her sake,
And love and cherish her till death the sacred tie shall break;
There, side by side, shall they receive from consecrated hands
The holy feast to faithful souls our Blessed Lord commands;
And then when childhood's days are o'er, when youth's bright hours are flown,
When Manhood's prime has passed away, and age has come and gone,
When closed and darkened then shall be the windows of the soul,
And loosened is the silver cord and broke the golden bowl,
Once, once again, that form shall come unto that house of prayer
Ere to his own last resting place the mortal part they bear;
The dust shall turn again to earth, the soul untrammelled rise
To rest in holy joy and hope to dwell in Paradise.
Sacred from every worldly use, from each unhallowed word,
Ye swear to keep this holy Church, the temple of the Lord;
The record of that solemn vow hath reached the bounds of space,
That vow whose force no change of time has power to efface,
Oh! then beware and take good heed, when in this house ye pray,
That no unseemly idle thoughts may o'er the mind have sway;
Remembering, He, before Whose throne the angels veil the face,
Will doubtless make this holy spot His earthly dwelling place.
Oh! Merciful and Gracious Lord, of this Thy Church the Head,
We ask Thee to fulfil what Thou in Holy Writ hath said;—
"Whene'er within My house of prayer are gathered two or three,
To worship Me in love and truth there will I also be."
And further grant whenever death, Thy messenger, is near
And bids these souls, now clothed in flesh, their final summons hear,
They leaving this, the earthly house, which now so much they prize,
May seek the Church "not made with hands," triumphant in the skies.

Oct. 2, 1849. G. W.

Selected Matter

From the Christian Remembrancer.

The Church in Greece.

There is one primary fact concerning her which must not be lightly overlooked—it is the glorious testimony which she can offer to the abundant fulfilment of the great promise once made to the Church of Christ; for there has been in her, through ages of unparalleled trial and suffering, a constant manifestation of that Abiding Presence, without which she never could have survived, living and triumphant, to appear before us this day, as a witness to His love and truths. Let it be remembered that, from a period so remote as that which preceded the triumph of the Venetian Republic in the East, until within the last few years, this Church has been exposed to the blighting influence of the Mahomedan faith; the darkness of that debasing and yet seductive creed, has been around and within her, seeking by every conceivable means to extinguish the light of truth, of which she was the guardian—by persecution, and by the power of hopeless slavery—by the fire and the sword—by the temptations of ease and luxury—by the licensed gratification of human passions, which renders the Moslem superstition so dear to human corruption—by all these was she long and sorely tried; but still, amid the many struggles—amid the convulsions of contending powers, when Turks and Venetians fought for every inch of the land where the feet of Apostles had trodden—during the last hundred years of unbroken and paralysing subjection to the Turkish rule, after the Venetians had been expelled from the Ottoman empire—still she has kept the faith once committed to her, with her succession inviolate and her ritual unchanged. Through gloom and tempest, century after century, the Greek Church has sent her harvest of souls to the garner house of the Lord—not a few entering therein to receive a martyr's crown; the voice of her prayer and praise has gone up to heaven echoing back the very words of our elder brethren in the faith—S. Chrysoston, S. James, and many others. Twenty years have seen her at length the authorized Church of a Christian land, and if she has not come out of her great tribulation with garments altogether unsoiled, there is yet much in her primitive temper—in the devotedness of her priests—in the simple faith and obedience of her people, and in many of her beautiful and touching ceremonies, which betrays the impress of the apostolic times.

The Church in Greece is altogether independent of the Patriarch of Constantinople; it is governed solely by the Holy Synod, formed of seven Archbishops, one of whom, generally the Archbishop of Attica, is President. The Bishops are extremely numerous, each having their separate diocese, where they hold a complete authority over all the priests within their spiritual jurisdiction; whilst these in their turn, have uncontrolled influence among the people committed to their charge. The bishops are elected by the Synod, the civil power having no share in the appointment; they must be single men, or at least widowers, whereas the parish priests are all, without exception, married. There is a third class, entitled the *pneumatikoi*, or spiritual; who have alone the privilege of being professers; these are specially appointed by the Bishops, who, before granting a license, never fail to make the most rigorous investigation into their life and conversation.—They are almost invariably chosen from the monastic bodies, but of late this rule has of necessity been infringed in some degree, as the members of the brotherhoods have been greatly diminished by the legal prohibitions against the admittance of any new member into the smaller monasteries.

It is only within the last few years that a university has for the first time been established in Athens; before that period there was no other means whatever provided for the education of the priests, even of the highest rank, but the ordinary village schools, and such casual opportunities of acquiring knowledge as their own desire of improvement might lead them to seek. The institution of this new college is of too recent date to have wrought any change on the Greek priesthood of the present day, although, doubtless, its influence will be felt by their successors We must treat more of their past history than of their future prospect in judging of their present condition; and we are, therefore, ready to admit the charge of ignorance, and their distance from the European field of science and study, considerably explain and excuse this defect; and where there is a valid excuse for want of learning, we may readily believe that a simple faith is permitted in the scheme of Providence to supply its place. The Greek priesthood rest their belief with simple trust on the Creeds, the bulwarks of the Christian faith, and on the teaching of their Church as conveyed to them through the Canons and liturgical books. Nor do they only, with childlike submission, hear and obey her voice in the weightier matters of doctrine, but also in the most minute details of her enjoined observances. They have none of that strange anomaly which would permit them to accept her instruction as a divinely appointed guide on certain points, and reject it in others,—to follow her commands so far as they agree with their own views and inclinations, and systematically neglect them whenever they clash with their self-formed ideas. They have not intellectual skill to sift and examine into the minutiæ of her various instructions, in order that they may determine whether some points in her doctrine be not enormous, or some observances in her practice inexpedient and superflous. If in certain things she be to them a true teacher, worthy of reverence and submission, they hold that she must be so in all; they receive her teaching, not in part only, but as a whole, and giving themselves up to her guidance unreservedly, they yield her an active and implicit obedience, even in the most trifling particulars.

These remarks apply equally to the Laity as to the Clergy. We would not pretend to say that tne former do not often display much laxity in their appreciation of Church privileges, and that individual unworthiness is not sometimes to be found amongst the latter; but with respect to the actual discipline of the Church, it is an undoubted fact, however much a priest might wish to shrink from the heavy duties laid upon him, it is a thing unheard of that any should dare to omit or alter one iota of her enjoined observances.

There is another striking peculiarity in the Greek Church which is an inestimable blessing to both priests and people. It consists in the fact that it is their inviolate practice to take the actual words in which their Church's teaching is conveyed to them, quite literally, never stopping short of their full meaning—never going beyond it—not reasoning on them—not attempting to analyse them—not seeking to give them a different interpretation from that probably evident The result of this strict adhesion to the letter of their instruction is especially remarkable as regards the Holy Sacraments; the various words which assign to them their distinct value and importance are taken in this plain and literal sense by each and all; thus it cannot be with them as we see it elsewhere, that the same expressions should convey to one person the idea of an empty sign or symbol, and to another the belief is an awful and mysterious conveyance of grace; for instance, when the priest administers the sacred elements to the communicant, he uses no other words than these: 'This is my Body.'—'This is my Blood,' and as such the celebrant gives them, and the recipient receives them, but in her practical teaching no attempt is made to penetrate or define the mystery. In like manner, in respect to the clause *Filioque* in the Creed which caused the separation between the Eastern & Westeru Churches, the members of the Greek communion do not make any dogmatic assertion on this subtle point of doctrine,—they simply declare that it is an interpolation on the Creed, and therefore not to be accepted by them,—they do not pronounce as to whether the actual *sense* of the addition and the doctrine it involves, is or is not to be rejected; but they refuse to receive more than their Church originally taught them.

To this simple conscientious acceptance of her simple statements we believe may be traced the origin of the remarkable obedience and reverence manifested by the members of the Greek Church to their Clergy. They are taught by the 'Holy Catechism or Orthodox Instructions,' that Christ hath delivered over seven sacrements to His Apostles; viz: Baptism, the Holy Myrrh,* the Holy Communion, the Repentance, (i. e. absolution of the penitent,) Extreme Unction, Ordination, Marriage. Of these, Baptism and the Lord's Supper are termed the [two principal and excellent sacrements;] and in treating of them seperately it is added, [this mystery was ordained by the Saviour Himself;] but the remaining five are not the less explicitly stated to be sacremental meons of grace; consequently in the sacrement Ordination, when, according to the form of the Greek ritual, the Bishop says:

"Let us pray that the Holy Ghost may descend upon him;" they believe that through the laying on of hands, as the same Catechism proceeds to say, the awful blessing does in fact descend, and the priest becomes a man set apart, consecrated by Divine authority and power to be their spiritual guide in all things. Therefore do they obey him with reverence and humility; for this cause they wait on the threshold of the Church till he appears, that they may bow down to kiss his hand, and ask for his benediction as a good thing greatly to be longed for; for this, when he comes into their house, they hasten to place before him of their best, as for their most honored guest, and never fail to pray him at least on the first day of every month to visit their dwellings and bless them, that if the Son of Peace be there His peace may rest upon it; still more for this cause when they make to him their humble confessions of past misdoings, they believe that if He who tries the reins and the heart can indeed discern in themselves a deep and true repentance—so surely as their sins are remitted to them on earth by his servant's hands, they shall be remitted to them in heaven.

The self-denial and frugality displayed in the lives of the Greek priesthood, would, we believe, be scarcely credited in this country, if fully known; the ascetism, the total abstinence from the luxuries of life, which elsewhere are counted as the evidence of peculiar sanctity, by them are practised habitually, in the most unostentatious manner, as duties of an ordinary nature. Poverty is not necessarily abstemious or self-denying; and therefore these good qualities should be mentioned though then are in a measure the fruit of circumstances, which have saved them from the great peril of riches; in practical illustration of which we may mention that the salary of the Archbishop of Attica is, if ws remember rightly, about £120 per annum. Government has taken possession of all ecclesiastical property, and awards a very small salary to the Bishops only; the other priests receive no payment excepting the very trifling offerings made at baptisms and weddings. Thus, even the highest dignitaries, the members of the Holy Synod, live with a humble simplicity, far removed from the world's pomp and pleasure, which must have many points of resemblance with the holy lives of the early Fathers of the Church. Although it is amongst these that are to be found various exceptions to the almost invariable ignorance of which we have spoken, and some of them are noted for deep research and learning, they yet never seek to raise their condition above that of the poorest around them;—they are generally men single of purpose, lowly in heart; their dwellings are humble, their attendants few; day by day they pursue their quiet round of duty—presenting the morning watches at the altar, where the daily prayer and praise are offered up,—going on foot from house to house where the sick and sorrowful implore their presence, and returning to the Church at nightfall to repeat their solemn act of worship before they betake them to their needful rest,—living all the while with an abstemiousness which would seem to characterize their whole lives as one long fast, but for the contrast with their severity of abstinence at the appointed seasons of humiliation; and yet, with all their simplicity of habits, there is a peculiar calm and dignity in the manners and appearance of these men which is very striking; they never seem to forget their priestly character and responsibility, even as they never, on any occasion whatever, lay aside the priestly robes, they are always to be seen with the dark flowing garments, high cap, and black crape veil, which from time immemorial have been their appointed costume, moving along with an aspect of unwordly repose, which seems involuntarily to command respect from all. They seldom, if ever, use the customary forms of salutation, but silently offer their hand to receive the reverential kiss, or bestow their dearly prized blessing in return for any act of courtesy; nor does their lowliness of mind and practical humility ever cause them to forget the great authority committed to them. which they sometimes exercise with a wholesome severity and an uncompromising determination. We may give as an instance of this, a striking example of church-discipline which occurred some time since.

There was a certaiu priest. named Kaires, a man of remarkable talent and great intellectual powers,—energetic, ambitions, and full of the most zealous patriotism; self-taught, he had availed himself of all such opportunities of acquiring knowledge as Greece could afford him; until he had in fact become one of the most learned amongst his countrymen; but his earnest and aspiring mind was most easily contented; he longed for yet higher attainments, and still for the means of conferring such signal benefits upon his country as to cause his name to be held in honor of succeeding generations. He made his way to Europe with the two-fold design of increasing his stock of knowledge to the uttermost, and of obtaining pecuniary assistance in aid of a scheme which had become the object of his life. It was to found in Greece an extensive college, of which he was to be the sole director and principal instructor. It seems clear, that at this time Kaires was actuated in no degree by a pure choice for his master's glory, but more probably only by an unholy ambition to win for himself a crown of earthly fame, which will readily account for his swift yielding to the temptations which shortly overtook him. In his unbounded zeal for knowledge of all kinds, he seems to have cared little from what poisoned source it came to him, and he gradually imbibee those fatal rationalistic opinions which threw so fearful a blight over Western Europe. It was no doubt his arrogance of intellect and presumptuous attempt at independence of mind, which soon led him on to a complete overthrow of the faith; but whatever might have been his previous opinions, it is certain that Kaires returned to Greece a confirmed Deist.

"He concealed his real views, however, and continued to hold his place as a priest in the Church; for he had returned from Eurõpe with a sum raised by subscription, which was sufficient, when increased by his own little fortune, for the execution of his great scheme. It was speedily carried into effect; he opened his college, and as he was believed to be a man, not only ef vast learning, but of great piety, pupils were sent to him from all parts of the country. Nothing could exceed the admirable wisdom and judgment which guided him in the arrangement of this institution; his schools were model of order; the instruction, so far as regarded secular knowledge, was first rate, and his college very soon became a flourishing establishment, where the education of a vsst number of young men was ably conducted. This had continued however, but a very short time, when strange rumors began to gain ground respecting Kaires' opinion; he was said to be a propagator of Arianism; finally, it was asserted that he actually taught Deism in his schools. No sooner was this suspected than, without delay or circumlocution, he was summoned to appear before the Holy Synod to answer to the charge brought against him.

The scene of Kaire's trial. in the ecclesiastical, is said to have been very remarkable. The six Archbishops, of whom at that time the Synod was composed, were in no way remarkable for learning, but in all probability much the contrary, although some were, we believe, noted for holiness of life. They were aged men, simple and unpretending in speech and manner, whilst the accused, who stood before them, was not only well known as a man pre-eminent in their country for knowledge and talent, but he was celebrated most especially for his extraordinary eloquence. He was told plainly the charge which had been made against him. He answered with a powerful and beautiful address, in which we believe he detailed with glowing language the rise and progress of his institution, the wonderful effects which had already been produced, and the sure prospects he now had of rendering a lasting blessing to their dear country, to which end he had devoted his life and energies as well as his worldly goods. The Synod heard him without comment, and when he had concluded they simply desired him to repeat the Creed—(of course as a distinct act of faith). Kaires evaded the order, and again addressing them, implored of them, if we remember correctly, not for any peculiarity of doctrine, or shade of opinion, to impede a scheme which might prove the glory of regenerate Greece. and be the means of her ultimate restoration to the high place she once held in the scale of nations. He spoke long and eloquently; they heard him patiently; but, when he paused, they repeated their former command in the self-same words. He was then forced to answer that his conscience refused to let him utter that declaration of a faith which he did not hold. At once, although the room was crowded with those who had well-nigh idolized him for his active patriotism and brilliant genius, although serious tumults might be expected from his disappointed pupils, the Holy Synod commanded Kaires then and there to strip himself of those priestly robes, which, as he was not a Christian, he could no longer be permitted to wear—they were the tokens of the holy office from which he was henceforth expelled. Kaires refused, as by so doing he must have resigned himself to give up the institution from which he hoped so much—none but a priest being permitted to take the direction of any school or college. On his refusal, the Synod proceeded, without delay, to sentence him to imprisonment—an order which was instantly put in execution; and he was kept in close confinement until the sanction of the civil power had been received for his further condemnation to perpetual exile. The schools were of course abolished, and the progress of the fatal error he was disseminating effectually stopped.

*The Catechism proceeds to explain the Holy Myrrh as being the ceremony of anointing, by which the baptised persons receive the gifts of the Holy Spirit.

From the Oxford Herald.

St. Columba College.

The following very interesting letter from Dr. Todd, of Trinity College, Dublin, on the plans and prospects of St. Columba College, now removed to the neighborhood of the Irish metropolis, will be read with pleasure by many members of this University, for to their liberality, more especially to the benevolent aid tendered by Mr. Sewell, of Exeter College, the venerable President of Magdalen College, and his deeply lamented sister, Mrs Sheppard, was the first establishment of this truly Protestant Institution mainly attrtbutable. It seems that more is yet required to place the school on a footing commensurate with its importance; but the assistance now required is comparatively trifling, and cannot, we think, be withheld, when those who have the good of their fellow creatures at heart, and are blessed with the means of contributing, reflect on the vast benefits derived by the sister country from the introduction, at the present moment, of a sound *Protestant education* among the higher and middling classes of Irish society; for we fear it is no longer to be doubted that the new government Colleges discourage, rather than promote, all instructions based on the religious principles of the sister Church, still happily the Established Church of England and Ireland:

"Trinity College, Dublin, July 10, 1849.

"*My Dear Wade*—You will naturally be anxious, after your return from foreign parts, to know how the College of St. Columba is going on, and what are its present prospects.

"We have been busily engaged during the summer in preparing our new house, for the permanent reeception of the College. We have there, as you know, about fifty English acres of land, including the ground occupied by the house and offices. The greater part of this is in grass, and I have made it help a little in paying our expenses by letting it out to dairymen for grazing. I have receivod in this way nearly enough to enable me to pay for the labor of tilling about three acres, which I have planted with potates, and other useful vegetables for winter use. I have also cropped the garden, and put it into excellent order.

"But our most important operations have been the erection of a dormitory and school room, in addition to the house. The former is almost finished. It consists of two very lofty and well-ventilated rooms, one over the other, constituting the principal dormitories. Each is about seventy feet long, and in connection with each there is a smaller room, intended for a Fellow's apartment. The school-room building, which is at right angles with the former, constituting with it two sides of a small quadrangle, has just been roofed, and both will be ready for use by the middle of August, at which time we purpose to commence moving.—The long continuance of dry weather has been very favorable to us, and the walls are now thoroughly hard and dry, so that we shall have no difficulty in immediately occupying the new buildings. They are in the plainest style, as the most rigid economy has been observed; they are built of rubble granite, taken from our own fields, with sand of excellent quality, which we also found in our grounds, and which enabled us to effect a great saving. But although they are so plain and simple, they are excellent in form, and their high pitched roofs give a character to the whole, which has far exceeded my expectations.

"The buildings, however, will cost about £1,400, and this expense, with the necessary cost of moving so large an establishment, will reduce our finances to a very low ebb. In fact we shall not have more than enough to pay our expenses for about six months after we are settled in our new abode, unless we get some additional help, or a large increase of pupils, which, in the present state of Ireland, is hardly to be expected. A very serious loss to us is that we shall have no such chapel as we had at Stackallan, and we shall be reduced to the necessity of fitting up one of the large parlors of the house as a temporary chapel, until we can get funds to build one. This is a serious, I had almost said a fatal effect, for there is no room in the house that can ever be made to look like a chapel. The parlors are good square rooms, well fitted for ordinary use, but wholly inappropriate for such a purpose. This is so serious an evil that I should be almost disposed to borrow £200 or £300 to erect a chapel. were it not for the horror of running into debt. That sum would enable us to erect a chapel 30 feet long by 20 wide, which would answer our present purpose remarkably well; and you know we already possess all the more costly requisites for fitting it up—stalls, seats, organ, and bell. Of this at least I am fully convinced, from the experience we have had, that our daily chapel services, as we have hitherto conducted them, and the practice of church music and psalmody, to which they were so important a stimulus, constituted one of the most invaluable parts of our system; and unless we can carry them on reverently and suitably as heretofore, the efficiency of the college, and the tone that we have hitherto given to the education of our boys, must be seriously impaired.

"I know how unpropitious a time this is for asking for money. But the College of St. Columba is now at the very crisis of its fate. A comparatively small sum would now probably put it in a condition to support itself. If we could only keep afloat for two or three years, I have very little doubt of permanent success. The many advantages we shall have in our new site, and the disappearance of the prejudices with which we have hitherto had to contend, most of which we have now, I trust, *lived* down, open a new door, and a most encouraging prospect to us; and I cannot but indulge the hope that, when we are nearer Dublin and more accessible to the public, many will come forward, who have hitherto been ignorant of our existence, or under erroneous impressions as to our objects, and will take advantage of the system of education which we have at work.

"It is of peculiar importance to the Church in Ireland that the College of St. Columba should not be allowed to die. Everything that is doing for education in Ireland, under the patronage of the State is necessarily latitudinarian in its character. The recently established Queen's Colleges are avowedly set up on principles which tolerate religion and nothing more, giving no preference to one form of Christianity above another· They are also intended apparently more for Roman Catholics and Presbyterians than for members of the Church, if we are to draw any conclusion from the fact that their Principals are a Roman Catholic layman and a minister of the Presbyterian persuasion. If there are to be any Church students within their walls, the religious education of suoh stndents must be provided for by some machinery external to the colleges.

"In this point of view, therefore, I look upon the maintenance of St. Columba's College as an object of vital importance to us. The nobility and gentry of Ireland, who have hitherto been in the habit of sending their sons for education to England, will now, from the pressure of the times, and the serious depreciation of all landed property here, be unable to do so. It is, therefore, of the utmost importance to provide for them a place of education where they can have all the advantages of the public schools of England, with the strictest attention to religious instruction. No true member of the Church of England can with confidence seud his son to an establishment where religion is practically represented only as a subject of hopeless discord, to be alluded to with caution, and learned as it were out of doors.

"But, at St. Columba's, the religion of the Church of England, as it is prescribed in our Prayer Book and taught in our formularies, is reduced to daily practice; and a parent may secure for his child a sound education, in strict accordance with the true principles of our Church, and at an expense far less than many of our Irish gentry have been in the habit of paying to English schools. Our highest terms are but seventy guineas a year; and even this, to those whose means are limited, we can reduce, by means of exhibitions, to fifty guineas; whilst to the sons of the clergy, and those of still narrower means, our scholarships enable us to reduce the expense still further to thirty guineas. And for these sums we provide the best classical and general education, with mathematics, modern languages, music, and drawing; requiring only, in the case of those who are elected to scholarships, that they shall be intended by their parents for Holy Orders in Ireland, and that they shall accordingly receive instructions in the Irish language.

"And this leads me to notice another of the objects of the college, which adds to the importance of it, and renders it of the utmost value to the Church in Ireland. One of our main objects from the beginning was the instruction of the future candidates for the ministry in the Irish language. The most beneficial results have already been experienced from the ministrations of such of the clergy as are able to communicate with the people in their native tongue In the Diocese of Tuam, at this moment, the most interesting and important field lies open for the instruction of the peasantry through the medium of the Irish language, and the want of clergymen capable of using that language has been so greatly felt, that the Bishop of Tuam has recently been compelled to accept the services of two or three persons who had received a very imperfect education, and to ordain them to supply the want of clergymen able to officiate in Irish in his Diocese.

"Nothing can more strongly prove the great necessity of such an institution as St. Columba's, where the elements of a good education, in the principles and doctrines of our Church, and with all the advantages of our best public schools, can be had in connection with an efficient course of instruction in the Irish language.

"For these reasons I am very anxious that the whole case of the College of St. Columba should be fairly and fully brought before the minds of Churchmen; for it is indeed of vital importance, not only to England, but to the whole United Church, to maintain such an institution. Nor can I permit myself to think that we shall be deserted. The cause is the cause of God, and of His Church; and I do indeed indulge a most sanguine hope that, by His blessing, who has hitherto so wonderfully supported us through innumerable difficulties, we shall still be enabled to go on in our labors for His honor and glory, and that the college, in this hour of its need, will find friends who will come forward zealously and efficiently in its support. I remain, my dear Wade,

"Very truly yours,
"James H. Todd.

"Reverend Nugent Wade."

Catechising and the Old Religion.

(From the Epistle Dedicatory of a Treatise by Bp. Hall.)

It was the observation of the most learned king that ever sate hitherto on the British throne, that the cause of the miscarriage of our people into popery, and other errors, was, their ungroundedness in the points in the Catechism; how should these souls be but carried about with every wind of doctrine, that are not well ballasted with solid information? Whence it was that his late Majesty, (of happy memory) gave public order for bestowing the latter part of God's Day in familiar Catechising; than which, nothing could be devised more necessary, and behovefull to the souls of men; it was the ignorance, and ill disposedness of some cavillers, that taxed this course, as prejudicial to preachings; since, in truth the most useful of all preaching is catechetical.—This lays the ground, the other raiseth the walls and roofs; this informs the judgment, that stirs up the affections that run before the judgment? Or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service, I thank God, not unpainfully, not unthankfully, but there is no one thing, whereof, I repent so much, as not to have bestowed more hours in this public exercise of catechism; in regard whereof, I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching, conference; those other divine discourses enrich the brain and the tongue, this settles the heart, those other are but the descants to this plain song; contemn it not, my brethren, for the easy and noted homeliness; the most excellent and benificial things are most familiar; what can be more obvious than light, air, fire, water, let him that can live without these, despise their commonness; rather as we make so much more use of the divine bounty in these ordinary benefits, so let us the more gladly improve these ready and facile helps to the salvation of many souls; the neglect whereof breeds instability of judgment, misprision of necessary truths, fashionableness of profession, frothiness of discourse, obnoxious to all error and seduction,—and if any of our people loathe this manna, because they may gather it from under their feet, let not their palates be humored, in this wanton nauseation; they are worthy to fast, that are weary of the bread of angels: and if therein we be curious to satisfy their roving appetite, our favor shall be no better than injurious: so we have seen an indiscreet schoolmaster, while he affects the thanks of an over-weening parent, mar the progress of a forward child, by raising him to a higher form, and author, ere he have well learned his first rules; whence follows an empty ostentation, and a late disappointment: our fidelity and care of profit must teach us to drive at the most sure, and universal good, which shall undoubtedly be best attaiued by these safe and needful groundworks.

From these tender pastures let me lead you (and you, others,) to the still waters; zeal in the soul is as natural heat in the body; there is no life of religion without it; but as the kindliest heat, if it be not tempered with a due equality of moisture, wastes itself and the body; so doth zeal if it be not moderated with discretion, charitable care of the conmon good; it is hard to be too vehement in contending for main and evident truths; but litigious and immaterial verities may soon be over-striven for; in the prosecution whereof, I have oft lamented to see how heedless too many have been of the public welfare; while, in seeking for one scruple of truth. they have not cared to spend a whole pound weight of precious peace.

The Church of England, in whose motherhood we have all just cause to pride ourselves, hath in much wisdom, and piety, delivered her judgment concerning all necessary points of religion, in so complete a body of divinity, as all hearts may rest in: these we read, these we may write under, as professing not their truth only, but their sufficiency also. The voice of God our Father, in his Scriptures, and (out of these) the voice of the Church our mother in her Articles, is that, which must both guide and settle our resolutions: whatsoever is besides these, is but either private, or unnecessary and uncertain. Oh that while we sweat and bleed for the maintenance of the oracular truths, we could be persuaded to remit of our heat in the pursuit of opinions. These, these are they that distract the Church, violate our peace, scandalise the weak, advantage our enemies. Fire upon the hearth warms the body, but if it be misplaced, burns the house; my brethren, let us be zealous for our God; every hearty Christian will pour oil, and not water upon his holy flame: but, let us take heed lest a blind self-love, stiff prejudice, and factious partiality impose upon us, instead of the causes of God; let us be suspicious of all new verities, and careless of al-

unprofitable; and let us hate to think ourselves either wiser than the Church, or better than our superiors; and if any man think that he sees further than his fellows, in these theological prospects, let his tongue keep the counsel of his eyes; lest, while he affects the fame of deeper learning he embroil the Church, and raise his glory upon the public ruins.

And ye worthy Christians whose souls God hath entrusted with our spiritual guardianship, be ye alike reminded with your teachers; the motion of their tongues lies much in your ears; your modest desires of receiving needful, and wholesome truths shall avoid their labor after frivolous, and quarrelsome curiosities. God hath blessed you with the reputation of a wise and knowing people; in these divine matters, let a meek sobriety set bounds to your enquiries. Take up your time and hearts with Christ, and Him crucified, with those essential truths which are necessary to salvation, leave all curious disquisitions to the schools, and say of those problems, as the philosopher did of the Athenian shops; how many things are here that we have no need of? Take the nearest cut ye can, ye shall find it a side way to heaven, ye need not lengthen it with undue circuitions. I am deceived if (as the times are) ye shall not find work enough to bear up against the opposition of professed hostility. It is not for us to squander our thoughts and hours upon useless janglings; wherein if we suffer ourselves to be taken up, Satan shall deal with us like some crafty cheater, who while he holds us at gaze with tricks of juggling, picks our pockets.

Dear brethren, whatever become of these worthless driblets, be sure to look well to the freehold of your salvation. Error is not more busy than subtle; superstition never wanted sweet insinuations; make sure work against these plausible dangers, suffer not yourselves to be drawn into the net by the common state of that Church: know that outward visibility may too well stand with an utter exclusion from salvation. Salvation consists not in a formality of profession, but in a soundness of belief. A true body may be full of mortal diseases: so is the Roman Church of this day, whom we have pitied, and labored to cure in vain; if she will not be healed by us, let us not be infected by her; let us be no less jealous of her contagion, than she is of our remedies. Hold fast that precious truth, which hath been long taught you by faithful pastors, confirmed by clear evidence of Scripture, evinced by sound reasons, sealed up by the blood of our blessed martyrs; so while no man takes away the crown of constancy, ye shall be our crown and rejoicing in the day of our Lord Jesus; to whose all sufficient grace I commend you all; and vow myself your common servant in Him whom we all rejoice to serve.

Jos. Oxon.

Communications.

For the Churchman.

Burlington College.

Mr. Editor:—I have lately attended the Examinations and Closing Exercises of the sixth term at Burlington College, N. J.,—an Institution in the conception and birth of which I took a deep interest; and I have watched its early growth, up to the present time, with trembling solicitude. It seemed to me at the first, to be a desperate venture of faith. Without endowment, and without patronage; needing a site, and buildings, and a library, and philosophical and chemical apparatus, and museums and cabinets; Professors to be employed, and students to be collected. Who but the Bishop of New Jersey would, almost unaided, and alone, have ventured on such a work? He "cast himself in helplessness, but in hopefulness upon the Church." Who would not have feared? Knowing the divided and distracted state of the Church; and what perhaps is worse, the extreme covetousness of her wealthy children. Yet in despite of all discouragement, "hoping against hope," sure of nothing —but that the work was God's work, and that his own eye was single; cheered by the animating voice of only one, like minded with himself, who valued wealth solely for its uses, and counted gold as dust, compared with the honor of glory of God, he went onward. "A charter was obtained, a site was purchased," a faculty was collected, teachers were employed, and all in faith.

What was the Bishop's wish? What his proposed design? To found an Institution *for* the Church, and *of* the Church. This was a bold effort; the first that had ever been attempted in our land: Its trustees must needs be members of the "Protestant Episcopal Church." True to the Church, and to the truth, as it is witnessed by the Church, there could be no catering for favors, out of the Church. "Burlington College is a Church Institution:" was inscribed upon its banner. "Holy Scripture will be daily read, Holy prayer will be daily offered." It was "the conception of one, who felt himself to be a debtor to the Cross, for infinitely more than all he can do, or be." Let the Bishop speak for himself:

"As that without which all the rest were vain, it is our design, at Burlington College, to bring up Christians. The word of God is daily read, at morning and evening. At morning, at noon, and at evening we kneel in daily prayers. The precept of the wise man, is continually regarded, "Catechise a child in the way he should go, and when he is old, he will not depart from it." The means of grace are constantly employed. The hope of glory is steadfastly proposed. The pastoral feet are constantly in motion, in our sacred fold. The pastoral eye, is constantly alert, to watch and guard our lambs. We have set the Cross before us, as the magnet of our souls. We bend before the Holy one, who died upon it, to beseech Him that He will draw us by it, to Himself." These were not mere words of promise, held out to ask for favor, and suffered to pass away in sound. They have been verified in a careful and patient observation of the Church's order for daily services, and in the Church's counsel for the maintenance of her holy discipline.

For such an Institution, who could doubt the liberal favor and support of all good churchmen? There have been days, in the Church's history, when the publication of such a prospectus, would have commanded an indefinite amount of monied patronage. But alas! for the credit of the Church, a subscription of $11,000 towards the ground, the buildings, the fixtures, the furniture, the apparatus, the entire provision, religious, scholastic and domestic for an hundred and twenty-seven children, and the whole staff of teachers, is all that has been promised. No wonder that the Bishop was embarrassed by his undertaking. The wonder is that he has ever succeeded to get the College into operation, where with God's blessing, in the judgment of men, placing little or no confidence upon the pious liberality of Churchmen, it may stand and grow for ages.

"Burlington College, (say the Trustees,) is not yet three years in operation, and already it numbers, in its collegiate class, and preparatory forms, 127 pupils. It began without funds, and without Endowments of any kind. It now possesses a beautiful and valuable estate, convenient buildings, and a respectable library, and scientific apparatus, subject to a debt for a portion of the purchase money of the real estate, secured by the property. Subscriptions for the enterprise amounting to $11,000 have been obtained, and if as the Trustees confidently anticipate, the future growth of the College, shall keep pace with the past, and it shall be seen and felt by the Church in the Diocese, and by the friends of good education, that both are to be advanced by every thing that tends to strengthen Burlington College; there seems little risk in assuming that in a few years the debt will be paid, leaving the College unshackled and vigorous for a long and vigorous career of honor and usefulness."

This is encouraging; and without indulging any very sanguine hopes, from "the Church in the diocese," or out of the diocese, which the recollection of the past would scarcely justify; we feel that, the College is in operation, and offers, I will venture to say the very best material of Education, that can be bought in the country.—Churchmen though slow to lend to the Lord in faith, are quick at the discovery of whatever may tend to their own gain, and willing to pay for their childrens' advantage, whatever may be reasonably demanded. Burlington College, under the Divine blessing has now **a start**, which nothing but the forfeiture of that blessing, can humanly speaking retard. It has created for itself a reputation and a name, which will ensure it pupils.—The Bishop of New Jersey, I venture to predict for his enterprize, has little more to do, but to look on and see the progress of his work, and wonder at what God hath done for him. Let the same full course of study be pursued, and the same wholesome, happy, holy discipline be maintained, with daily prayer, and daily watchfulness and care, and God will do the rest.

October 1st, 1849. G. B.

St. Mary's Hall, Burlington, N. J.

CLOSING EXERCISES OF THE 25TH TERM.

The Closing Exercises at St. Mary's Hall, Burlington, were held on Friday, after a thorough examination of the several classes in their respective studies, which lasted through several consecutive days, in which the pupils of the numerous classes sustained the well earned reputation of this Institution. The following Compositions were read by the Graduating Class.

COMPOSITIONS BY THE GRADUATING CLASS:

English—A Vision of Life.
French—L'entree de Mahommed dans la Ville de Constantinople.
Italian—La Gloria Passata.
Spanish—El primer Emperador Christiano.
German—Der Land Kirchof.
English—A link, to bind us to the other World.
French—Les Vepres Siciliennes.
Italian—L'Italia.
Spanish—Los Sabios del Oriente.
English—The Exile at Rest.
French—Le Massacre de Scio.
Italian—La Grecia e Roma.
Italian—La Musica di Notte.
English—Memory, the Guardian Spirit of the Past.
French—La Vision de Dante.
English—The Siege of Granada.
French—Le Vœu et la Victoire de Jephte.
Spanish—El cinco de Mayo.
French—Cœur de Lion pres du cerceuil de son Pere.
English—The Voice of the Middle Ages.
French—La Delivrance de Vienne.
English—Our School Days are over.

PAST SENIOR COMPOSITIONS.

French—Il trouve un sepulcre dans le sein de la mer.
Italian—Il Fiore della Bellezza.
English—The Last, the Masterpiece of Raphael.

The scene was well calculated to increase the confidence of all who were present, in the excellent system of instruction, and of mental discipline, that is here pursued. The pupils at St. Mary's are not permitted to sip merely, but must drink deeply of the several streams of polite learning by which they are led, or they never would have been able to acquit themselves so well. The evidence of mental training and of discipline was most apparent, in the manner in which the graduating class read their compositions. There was no shrinking back, no hesitation or nervous excitement visible The young ladies were exposed to a pretty severe trial, in the presence of a large assembly; yet they were perfectly self-possessed, and strong in the confidence of their own ability.

After these exercises, which took place in the large study room, the whole company, at the request of the Bishop, repaired to the chapel, where, after a short and appropriate service, the graduating class was called up one by one, to the chancel rail, and had their certificates presented of having completed satisfactorily the prescribed course of study. Here followed an address by the Bishop, of which I forbear saying any thing more, than that it was expressed in his happiest manner; was replete with wise counsel; came fromthe deep fountain of the heart, and produced a common sympathy in all hearts present. Language cannot convey any idea of the holy stillness and solemnity which pervaded the House of God, as the Bishop pronounced over these subjects of his fondest care, the patriarchal blessing: "The Lord bless you, and keep you; The Lord make his face to shine upon you, and be gracious unto you; The Lord lift up his countenance upon you, and give you peace.

After a hymn of praise, the congregation was dismissed. G. B.

For the Churchman.

Papists and Low Churchmen.

The following extract we take from the Roman Catholic Observer. It will be readily acknowledged to be a fair hit against all sectarians; and we do not see how those in the Church who set up private judgment, and those ministers who in public meetings and elsewhere amalgamate with the sects, can get rid of the same blow. We commend the extract to them:

"We cannot but compassionate the Protestant parsons, while at the same time we regard the position in which they stand as exceedingly ludicrous. They must, of necessity, play a double part. They must profess to win souls to Christ, and therefore shake heaven and earth to make one proselyte to their peculiar views; they must at the same time, as Protestants, acknowledge the right of their hearers to differ from them, nay, their duty todo so, if thus they find it in the "Bible." The following formula may therefore answer for every Protestant sermon:

Text—*What shall I do to be saved?* My brethren, this is the all-important question of your life, and it admits of a two-fold answer.

1st. In order to be saved you must believe and hold the Gospel of Christ—holding fast the "faith once delivered to the saints. In a word, you must believe as you have been taught by us.

2d. In order to be saved, it is a fond and vain thing to suppose that it is necessary to adhere to any particular religious system. There are good men in all religions, even among Papists, and all good men will be saved whatever be their religion.

"All Protestant discourses are, and must be modelled on the above formula; that is, on contradictions. Indeed, Protestantism itself is founded on these same contradictions. Each sect must believe its creed the true one, and therefore necessary; else why dissent from those who have preceded them. But no sect can refuse to its followers the *right* to examine for themselves, and the consequent *obligation* to embrace that which they think they have found.

"O! deliver us from a religion founded on contradictions, and that never can teach any thing without a contradiction, and commend us to the Catholic Church, always One, Holy, Catholic, and Apostolic—built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone," and which, without faltering or equivocating, can say, in the language of our Lord: *He that believeth shall be saved; he that believeth not shall be condemned.*"

We have not brought forward the above extract from the papists, merely for the sake of low Churchmen and sectarians: we have brought it forward for the sake of high Churchmen. And we have done so that we may say, it does not in the least touch *them.* Continually as papists make that kind of attack on Churchmen, (and they do it continually,) just so often do they miss in their blows. The Church neither tolerates such independent individualism, nor does any real Church minister act upon or allow it. The Truth, the Life, the Discipline of Christianity are Catholic with us, and as they were settled by Christ and the Apostles. If uninformed and conceited laymen, (who presume to think themselves better and wiser than their Pastors,) and wilful Priests, who think themselves superior to Bishops and Canons and Rubrics,) are among us, so can such egregious sinners be no where found in such multitudes as in the Roman Communion. Of that fact, the Romish newspapers are full of complaints every week. And if those papists can only beat down the Church by attacking her inconsistent Priests and her insubordinate laymen, it will be a long while before the Church will fall before them.

PAUL.

For the Churchman.

St. Paul's Church, Castleton.

Mr. Editor,—All who are interested for the good order and sound principles of the Church will feel themselves under many obligations to you for the very impartial and able manner in which you have noticed the case of the invasion of St. Paul's Parish, Castleton. The principles involved concern not that parish alone, but the Church at large; and it is to be hoped that this case may be so adjusted as to prove a wholesome restraint to all who may hereafter desire to defy law and disturb the Church's peace.

Yours,
Fidelity.

THE CHURCHMAN.

New-York, Saturday, October 13, 1849.

New-York Convention—Dr. Higbee's Resolution.

It is a well-known practice of commanders-in-chief after a battle, especially an unsuccessful one, to write two sets of dispatches—the one giving a true account of the state of affairs, the other a narrative more imaginative and brilliant: the one intended solely for the eyes of ministers and officials—persons few and confidential; the other for the information and delectation of the dear public, from whose sensitive minds every thing must be withheld which would have a tendency to shock their too susceptible natures. It often happens therefore that they are called upon to exult in some glorious victory and splendid triumph, as gazetted, while they cannot but wonder that the results are so meagre and intangible. More men are wanted, more money needed; a position previously held is deserted; a town is abandoned, nay even a whole province is given up to the enemy; and yet the victory is complete, annihilating, and should call forth the most heartfelt congratulations.

It is on this principle, we suppose, that the leader of the opposition, or "the minority," or by whatever other name the motley host (or rather serjeant's guard) who voted in the negative on 'Dr. Higbee's resolution call themselves, has framed his despatch to his dear readers, which represents the result of the vote as a total defeat of the friends of truth, justice, and order, and a most brilliant achievement for their opponents. We shall not seek to look behind the scenes, and spread to the world the sayings and doings of himself and his confederates; we shall merely examine, in a cursory way, the bulletin which he has published, and see on what principles it is constructed.

Dr. Sherwood's preamble and resolution were abandoned. The alarm felt at their production is only equalled by the joy manifested at their withdrawal. It is, says the writer, a confession of weakness, and arises from a consciousness that restoration is impossible. We have the hackneyed and vulgar slang about "the Trinity-Church party," which we may safely leave to the contempt it merits. The point is, what real difference exists between Dr. Serwood's and Dr. Higbee's resolutions?

Dr. Sherwood, after stating at great length the difficulties under which the Diocese labors, and the impairing of its constitutional rights, as a member of the Ecclesiastical confederacy, proposes a resolution asking the Bishops either to terminate the sentence at once, or to state on what terms or at what time the sentence shall cease. Dr. Higbee, after stating the action of the General Convention in reference to *future* sentences of suspension, asks the Bishops to apply the same principle to the *past*—the case of Bp. Onderdonk. In each preamble the Diocese is alleged to be suffering; the relief of that suffering is acknowledged on all hands to be the modification or removal of the sentence. The latter, though very concise, is in our opinion equally efficacious with the former; perhaps more so—because it points emphatically to the fact that the principle of indefinite suspension has been repudiated by the General Convention—a fact which in the former was only one out of many considerations. A sentence founded on an erroneous principle, of doubtful validity, and if valid at all, only so from a defect in the law of the Church, ought not to be allowed to stand. Hence the appeal comes with very great urgency.

But the latter resolution does not *expressly* ask for the *termination* of the sentence. Very true, but it may not be the less operative, for all that. A request often possesses more force from being urged in general terms and in an unobtrusive manner. You may gain more by stating briefly your case, and leaving it to the judgment or generosity of those to whom you apply to act as they see fit,than by saying,in plain terms,I want you to do just this, or just that. But, says the writer in question, the resolution blunders in referring to the wrong canon: it is the 2nd and not the 3rd of 1847 which gives the Bishops power to remit or modify. We apprehend the Convention was perfectly aware of the fact, and in truth this application is made in virtue of that very canon. Without it the appeal would be perfectly fruitless, for the Bishops would have no power to act. There is no need of telling them in so short a formula that which they know perfectly well already.

Another important feature has been overlooked. In presenting this application the address is to be made by the *Standing Committee;* the resolution only directs them in general terms as to the substance of the address. Now this may set out in full the condition of the Diocese, the injury to the Church, the mode of relief desired, and many other topics, not apparent on the face of the resolution. It will then rest with the Bishops to take such notice of it and action upon it as they think fit, and some time must elapse before the result can be known. If the will of the Diocese is to be expressed more clearly in their opinion, the fact can be reported at the next Convention. We hope that they will consider that will already sufficiently manifested, conform their action to it, as speedily as may be with propriety, and thus comply with the undoubted desires of the great body of the Churchmen of New York. At any rate it is too early at present to speculate with confidence on the result, and it would not be in good taste to instruct the Episcopal Bench as to their conduct.

In the withdrawal of his preamble and resolution Dr. Sherwood, has done himself honor by his disinterestedness and magnanimity. As Dr. Higbee's substitute had the preference by the rules of the house, he forbore all opposition, accepted it in lieu of his own, and gave it his hearty support. To have been tenacious and quarrelsome, and to have kept annoying the chair and the house by vain inquiries as *to the fate of his motion* would have been absurd and puerile, and it was not his nature. Churchmen contend for high principles, not for mere private notions or personal considerations. That his motives should be misrepresented, and his high-mindedness depreciated by little men and factious spirits, gives him, we are persuaded, no concern. The whole object for which he braved obloquy and railing, has been in a measure attained, and in that result of the Convention, he, with all those who love peace and order, truth and justice, unfeignedly rejoices.

The *America* arrived at Boston on the 27th ult., and the *Cambria* at this port on the 4th inst. They bring us our usual files.

The reports from Rome speak of increasing dissensions between the Papal authorities and the French, and the probability increases that the Pope will put himself under the protection of the Austrians. The ill feeling had been increased by the publication of a letter from the President to Lieut. Col. Ney, which is a curiosity—

"Elysee National, Aug. 18

"*My Dear Ney*—The French Republic has not sent an army to Rome to put down Italian liberty, but on the contrary, to regulate it by preserving it against its own excesses, and to give it a free and solid basis, by replacing on the Pontifical throne the Prince who first had boldly taken the lead in all useful reforms. I learn, with pain, the benevolent intentions of the Holy Father, as well as our own actions, remain sterile in presence of hostile passions and influences. The desire of certain persons appears to be to make proscription and tyranny the basis of the Pope's return. Say to Gen. Rostolan; from me, that he is not to permit that under the shadow of his tri-colored flag any act be committed which can lower the character of our intervention. I thus sum up the restoration of the Pope's temporal power: A general amnesty—the secularization of the Administration—the code of Napoleon's liberal Government.

"I was personally hurt, in reading the proclamation of the three cardinals, to perceive that no mention whatever was made in it of the name of France, or of the sufferings of our brave soldiers.

"Every insult offered to our flag, or our uniform, goes direct to my very heart; and I have to request you to make it well understood, that if France does not sell her services, she at least insists on due consideration being paid to her sacrifices and her abnegation.

"When our armies made the round of Europe they left everywhere, as the mark of their passage, the destruction of the abuses of feudality, and the germs of liberty. It shall not be said that in 1849 a French army can have acted in a different sense, and brought about different results.

"Tell the general to thank, in my name, the army for its noble conduct. I have learned, with pain, that even physically it was not treated as it ought to have been. Nothing ought to be neglected to suitably provide accommodation for our troops.

"Receive, my dear Ney, the assurance of my sincere friendship:

"Louis Napoleon Bonaparte."

The Pope intended to visit Portici, near Naples, and remain there some time. The three cardinals are said to be at variance among themselves

The second chamber at Berlin had adopted the proposed Germanic constitution by a nearly unanimous vote, and had authorised the Government to make such changes in the Prussian constitution as the new scheme might require, without consulting the chambers. It is said, however, that Saxony and Hanover, which at first approved, are now growing very cold towards it, and may decline ratifying it altogether.

In Hungary, Comorn still holds out, and was to be besieged in form. Peterwardin had surrendered. Several of the leaders have been shot by Haynau, but he has been ordered to cease by his government. Kossuth and the rest have been demanded from Turkey, who refuses to give them up.

The Austrians have concentrated a large force on the borders of Switzerland, to be backed by the Russians. The ostensible cause is that numbers of Red Republican refugees have gathered there, and are forming new plans of disturbance. This movement of the allies is exciting much attention in Europe. France is said to be favorable to it.

A Form of Prayer, in consequence of the ravages of the Cholera, had been ordered by the Queen in Council, prepared by the Archbishop of Canterbury, and published.

National Humiliation.—This very day the whole of that district of the metropolis which lies on the south side of the river, will be thus occupied. The Bishops of Salisbury, Gloucester and Bristol, Exeter, Ripon, Lincoln, and some others, have already moved. The Dioceses of London and Winchester have, in a broken and unequal way, acknowledged the duty. Not only in Lambeth and Southwark, but in Chelsea and some parts of the Diocese of London, to-morrow will be a fast day. Pancras adopts Sunday next; the Diocese of Rochester next Tuesday."—*Herald Wednesday.*—*Sep.* 19.

"The appearance of that great section of the metropolis which lies on the southern bank of the river, yesterday, will never be forgotten by those who witnessed it. It exhibited *half a million* of people, apart from the other districts of London, for themselves and by themselves, seeking to God's throne for mercy in an hour of calamity. And this was not done by merely making the day a Sabbath-day. The observance went far beyond that of any remembered Sunday. *The whole of the houses* were closed—spirit shops, cigar-shops, and inns. Lambeth-walk and the 'New Cut'—places where, on most Sabbath mornings, trade is openly carried on, were yesterday silent as the grave. Cricket matches were broken off, and Vauxhall and all similar places were dark and still!

It gives us much pleasure to announce that a step in the right direction has at length been taken with respect to the observance of a special day of humiliation, on account of the prevalence of the cholera in this country. Our readers will see, by our columns of to-day, that an address to the Archbishop of Canterbury, from the clergy of his province, is in course of signature, requesting his grace, as Primate of all England and Metropolitan, to authorize the observance of a general Fast day. We earnestly implore all our clerical readers to send in their signatures to this address without delay. What the general desire is on this subject throughout the length and breadth of our land, cannot be for a moment doubted.—*Ibid. Thursday.*

The ecclesiastical commissioners are about to make an inquiry into the present condition of all the cathedral schools throughout the kingdom.

Mr. Whiston, the master of the Grammar School at Rochester, upon which he has recently published a pamphlet, was last week summoned to appear before the Dean and Chapter; he appeared, but delivered in a protest against the legality of the proceeding, and declined to enter upon any defence.

Dr. Layard has started on a new expedition to the scene of his late discoveries. He also will extend his visits to Mount Ararat and other sites of interest.

New Churches.—The 29th report (just issued) of her majesty's commissioners for building new churches contains a schedule of 20 places where such churches are building, towards the erection of which the commissioners have made conditional grants of money. One of the columns in this schedule is headed "Style and Character of the Church"; and the descriptions given therein, afford a striking illustration of the style of architecture prevailing at present in the different dioceses of England. The only un-Gothic building in the whole 20 is Mr. Harness's new church at Ennismore gardens, Knightsbridge, which is described as Italian of the 14th and 15th century. We have one Norman of the 11th century; one pointed Gothic with tower; two early English of the 12th century; two early English (no century or period named); two Gothic of the 13th; four Gothic of the 14th; two Gothic of the 15; one decorated Gothic of the 14th; and three described as Gothic and nothing more. Perhaps they may be Churchwardens' Gothic—like that now in progress at Ramsey since Mr. Ferrey was set aside by a churchwarden-mason, bit with the mania of architecture.—We seldom see a bad Gothic church now-a-days. The change from such classic misconceptions as St. Peter's Pimlico, St. Ann's Soho, and Christ Church, Mary-lebone (the classic churches of a few years ago) to such infinitely superior edifices as Camberwell New Church by Scott & Moffat; Christ Church, Notting-hill by Mr. Cundy; and Miss Coutts' new church at Westminster, by Mr. Ferrey; may indeed be looked upon as a matter of congratulation by all true lovers of architecture.—*Athenæum.*

The mortality in London had began to diminish. The total of deaths for the week ending 8th September was 3183. Of these by cholera 2026. Those for the week ending Sept. 15, 2865; by cholera 1682. In Liverpool and other towns it still continued very fatal.

Dr. Stanley, Bishop of Norwich, had died of congestion of the brain, after a short illness, aged 70. In consequence, Dr. Graham, Bishop of Chester, gains a seat in the House of Lords. The Times says—

"It is confidently anticipated that Dr. Whewell, Master of Trinity College, Cambridge, will be Dr. Stanley's successor in the Diocese of Norwich; for although it has been the general practice of the present government to appoint Oxford and Cambridge men alternately to the English Bishoprics, and the last appointment was from Cambridge, it is thought that the Diocese of Norwich being so intimately connected, in many respects, with that university, the usual course adopted in such matters will on the present occasion be departed from"

The 'John Bull,' speaking of the attendance of her Majesty on Presbyterian ministrations while in Scotland, thus accounts for it:

"The attendance of Royal chaplains upon her Majesty's household is regulated by the Lord Chamberlain, who is the 'ordinary' of those ecclesiastical functionaries within the precincts of the Palace. The present Lord Chamberlain is a bigoted Presbyterian, who, while he hates the Presbyterian establishment in Scotland sufficiently to hoist the True Church colors, hates 'Prelacy,' that 'rag of Popery,' still more; and we cannot wonder, therefore, that he should make his official arrangements in such a manner as to leave her Majesty no alternative, but either to spend the Sunday without any public recognition of its sacred character, or to betake herself to a place of worship alien alike to the principles of her faith and to her habits of devotion. Lord John Russell has taken care to fill up the two offices of the Royal household, which control its religious observances, in a manner characteristic of his Lordship's hatred against the Church of England, by appointing a Presbyterian (Lord Breadalbane) Lord Chamberlain, and a Papist, (Lord Edward Howard) Lord Vice Chamberlain; and the consequence is the arrangement which does violence to the religious feelings of the Queen, and shocks the consistent members of the Church of which her Majesty is the temporal Head."

Another report says that Dr. Hinds, Dean of Carlisle, will be appointed to the vacant See.

The Prince of Wales has been created Earl of Dublin, and Lord Elgin, the Governor General of Canada, has been created a Baron of the United Kingdom.

The 'Devenport Telegraph,' we regret to observe, states that the Cholera has broken out among the exemplary Sisters of Mercy; and that one of the serving Sisters has died.—*Eng. Chn.*

California.—We had only room to mention, two weeks since, that a plan was in contemplation for procuring a Church edifice, to be sent out to California. We would now again call attention to the matter, which is one of the most serious importance to the welfare of the Church in that region. Several clergymen of the Church are now there, and are faithfully employed in various places, but the great difficulty is the want of suitable places in which to celebrate the worship of God. An ordinary room, any way suitable, it is almost impossible to obtain; the high price of labor, and the unwillingness of men to engage in it, even if funds could be obtained, render it out of the question to build there, if the materials are to be procured on the spot We have been told that at present rates the building of a wooden church of the size and description of that of Mr. Wills's, whose lithograph plan many of our readers have doubtless seen, would cost $75,000! The Rev. R. Townsend Huddart, well and favorably known among us for many years, a teacher of youth and a gentleman of high talent and accomplishments, purposes to settle in that region, and to go not alone. His plan is as follows:

He "intending, with Divine permission, to settle in California, and there to unite his Ministerial duties with the cause of Collegiate education, respectfully solicits, from his friends and the public in general, who may feel an interest in the moral welfare of that country, the means to purchase and send out a Church, of which he will have the Pastoral charge.

* * * * *

"It may be well to remark, that nothing of the kind for the accommodation of Episcopalians, has as yet been sent out from any part of the United States. An impression seems to prevail, in the mind of some, that a fund was raised for this very purpose a few months since; such, however, was not the case; and the assertion may be made with confidence, that the result of the present appeal, if successful, will be, the erection of the first Episcopal Church in California.

"The proposed movement will in no manner interfere with those Missionaries who have already gone forth on their errand of good—not only is the field of usefulness sufficiently extensive, and varied in location, for *many more* Clergymen—but it is much to be feared, that the supply will not be in any proportion to the demand for Spiritual aid. Moreover, the ultimate object of this undertaking is to apply for a Charter and appropriation for a College as soon as the people have the power to grant them—in other words, as soon as California shall have become a State—and thus connecting the sacred functions of the Ministry with the important work of Education—to pursue a course altogether different in its nature from their sphere of action and of duty.

* * * * *

"The cost of the Church will be about Three Thousand Dollars, including freight; it is to be built of Iron, from the plans of an eminent Architect, and so constructed that it can be taken apart in sections, and afterwards put together with facility in a few days."

We cordially recommend this object to our readers, and urge them to obtain copies of the very interesting statement of Mr. Huddart, which is approved of by several of the most eminent of our clergy—Rev. Drs. Berrian, Higbee, Whitehouse, Balch, Hawks, McVickar, Taylor, Seabury, Cutler, Lewis, Vinton, and Mr. Bedell.—The plans, we are informed, are very carefully matured, and the small amount required will be manifold repaid by the incalculable blessings which the establishment of a Church edifice will confer on those of our countrymen who now dwell far from the fountains of living waters, in the waste and howling wilderness of spiritual destitution.

☞ An appeal in behalf of the objects referred to in the above article, will be made in Trinity Church on Sunday morning next, by the Rev. R. Townsend Huddart.

New York Ecclesiological Society.

The Stated Meeting of the Society was held on Monday evening, Oct. 1st in the School Room of St. Paul's Chapel. The Rev. Dr. Vinton, Vice President, in the Chair.

The Minutes of the last meeting were read and approved.

The Report of the Committee was read by the Revs. Cox, A. M., Honorary Secretary, giving an account of their proceedings since the last meeting, the names of new members, and various other matters of interest. A set of the Society's linen had been furnished to the Church in San Augustine, Texas; the publication of the Ecclesiologist was transferred for the future to Messrs. Stanford & Swords, 139 Broadway, New York; and the Committee had passed a resolution to supply the Members of the Society with the Ecclesiologist, free of expense. A list of donations was also added. The Report was accepted.

An Original Paper was then read by Rev. Henry McVickar, on "The advantages of adopting *one* style of Church Architecture."—of which we can give but a very meagre abstract. He regarded symbolism as the foundation of the highest propriety in Architecture, as in every other art; or, in other words, that the deepest and highest *meaning* of which it was capable, should be attempted to be conveyed. He illustrated this as being the reigning principle in Nature, and from the Creation and the History of the Fall, he drew confirmations of his leading idea. It pervaded the whole Mosaic system, in modes too varied and manifold to be here explained, and the Apostle St. Paul, in giving his symbolic reasons for his directions that the man should worship uncovered, and the woman covered, had endorsed the general principle that ritual matters were to be regulated on the principles of symbolism, and that to disregard the symbolism of any thing was to dishonor it. Symbolism was also the necessary medium of the highest and deepest feeling; and as the language of passion is metaphorical with all those who have a single spark of Imagination, so Architecture must resort to symbolism, or be left without any medium for the expression of the deepest feelings of religion, of reverence and love. The Symbolism of nature consisted in its testifying of the love and wisdom and power of its Creator; and without taking due account of these, researches into Natural History were worse than incomplete; they were positively pernicious. Without the love of this the highest of all Symbolism, the Natural philosopher with all his investigations and his enthusiasm for the works of God, was liable to become an infidel. The Reverend Essayist concluded by applying all these general principles to Architecture, and after laying down a number of general maxims, which should have their weight no matter what style of Architecture were selected, he expressed his own preference for the Middle-pointed, or Decorated. It was in this that Architectural Symbolism had reached its fullest perfection, being far more rich and significant in all its parts than the earlier styles, while it was as yet free from the exuberant redundancy of mere ornament without meaning, by which the later perpendicular and flamboyant had shown forth the degeneracy which gradually undermined, and finally destroyed the true spirit of Religious Architecture.

On motion of the Rev. S. Cox, the thanks of the Society were presented to the Rev. Henry McVickar, for his Original Paper, and a copy of it was requested for the use of the Editor of the Ecclesiologist.

On motion, the elections of new members by the Committee, were unanimously confirmed, and the following gentlemen were declared members of the Society: the Rev. J. H. Hobart, Assistant Minister of Trinity parish, New York; John W. Pirsson, Esq., New York; Daniel Bowly, Esq., New York; the Rev. Wm. Creighton, D. D., of Sing Sing, N. Y. John R. Livingston, Jr., Esq., New York; Henry E. Pierrepont, Esq., Brooklyn, N Y.; Eugene Schieffelin, Esq., New York; Richard Upjohn, Esq., New York, Honorary Member.

On motion of Mr. R. Ralston Cox, Mr. John Henry Hopkins, Jr, A. M., was appointed to read the regular paper at the next Stated Meeting, on the general subject of "Symbolism in Ecclesiastical Architecture."

Mr. R. Ralston Cox, Honorary Secretary, read a letter from the Rev. N. F. Lightfoot, Honorary Secretary of the Exeter Diocesan Architectural Society, in reply to one from the Secretary of the New York Ecclesiological Society. It stated that the Society had been admitted into union with them, and that it had been presented with a copy of their *Transactions;* and requested that the Society's periodical might be sent in return.

On motion of the Rev. S. Cox, the Secretary was directed to return due acknowledgments to the Exeter Diocesan Architectural Society, and to forward to it a full set of the New York Ecclesiologist.

On motion of Mr. Frank Wills, it was ordered that a bound copy of the volume of the Ecclesiologist now completed, be sent to every So-

ciety with which the Society is in union, and also to the Editors of the (English) Ecclesiologist.

Mr. Elmendorf rose to make an inquiry with regard to the applicability of the original Gregorian Tones to the English Psalter. He alluded to the fact that those now current among us are very much modified, so much so indeed, as almost wholly to alter their character; and expressed his opinion that in their original form they were capable of far higher religious expression. The subject was referred to the Committee.

On motion, the Committee were recommended to appoint Corresponding Secretaries in other Dioceses, as occasion and opportunity might arise.

The donations to the Library, were as follows:

From Mr. M. O. Grant, Britton's History and Illustrations of York Minster and Norwich Cathedral. 2 vols. royal quarto.

From Wm. W. Bowrs, Esq., A Perspective View of the Cathedral Church of Antigua.

From Frank Wills, Esq., Architect of the Society, a proof of the Illustrations drawn on stone for the next No. of the New York Ecclesiologist.

On motion, the Society adjourned.

Missionary Committee of the Diocese of New York.—It will be perceived by the following communication that the Missionary Committee have undertaken their work in good earnest. The resolution they have adopted, to publish their proceedings from time to time, we think well calculated to diffuse information and excite interest; and we shall always be happy to place our columns at their service.

The Committee met in the S. S. Room of St. Bartholomew's Church, Oct. 5th 1849, and organized for the ensuing year.

Rev. Mr. Richmond was called to the Chair.

On motion, the Committee proceeded to elect its officers:

Rev. Thos. House Taylor, D. D., Chairman.
Rev. Lewis P. W. Balch, D. D., Secretary.
C. N. S. Rowland, Esq., Treasurer.

On motion, *Resolved*, That the Stated Meetings of the Committee be held in the S.S. Room of St. Bartholomew's Church, on the third Tuesday of each month.

Resolved, That all applications for the appointment of Stations or Missionaries be addressed to the Chairman of the Committee.

Resolved, That whatever the Committee may desire to publish, and also the notices of its meetings, and the acknowledgment of its receipts, be sent to both the Church Papers in this city.

Resolvad, That the Rules and By-Laws be referred to a Special Committee, and that said Committee report at the Stated Meeting, in November.

Resolved, That no letters, except those which are purely executive, be sent by members of the Committee in their official capacity, without having been previously submitted to the Committee and received its sanction (Referred to a special Committee of five.)

Resolved, That a select Committee of five be appointed to consider and report at the next Stated Meeting, what correspondence it may be expedient to establish between the Missionaries and the Committee, and that all matters pertaining to the same subject, be referred to said Committee.

Mr. Rowland, Treasurer, reported the deficiency at present, as amounting to $749 85.

On motion, *Resolved*, That the proceedings of this meeting be published.

The Protest.

We copy the following from the "Express," of this city, as a great parade has been made with the document to which it refers—

"The Protest of certain Gentlemen against a late Decision of the Convention of the Protestant Episcopal Church in the Diocese of New York.

"Will you allow me to ask such of your readers as may be interested in the subject to observe that the Protest published on Monday morning in the Express, is not against Bishop Onderdonk—nor against a few of his friends—nor any of his friends as such—nor against any party in the Church, good or evil; of greater or lesser name—but against the Convention of the Protestant Episcopal Church in the Diocese of New York; against the solemn decision of that convention made under the constitution and canons of the same.

"And be it further observed, that it is not merely a protest against the act of the convention, but against its character—against its moral worth and soundness. The motives of every man, clerical and lay, who participated in the act, are virtually impeached. Ninety-one clergymen, many of whom have grown grey in the service of God and of the Church in the Diocese of New York, and sixty-nine parishes in the same diocese, assembled and acting according to law and right in their convention, are accused directly or by implication of a disregard of the purity of the Church of God, and of an 'insensibility to the most serious moral delinquencies.'

"I add no comment, Messrs. Editors, but will you and your readers please to mark these things.
"Observer."

As many of our readers, at a distance, may not have seen this singular paper, we annex it:

"We, the undersigned, members of the Convention of the Diocese of New York, under a deep sense of our responsibility to the Great Head of the Church, do most solemnly

"Protest against the act of this Convention, calling upon the House of Bishops for a termination of the sentence whereby the Rt. Rev. Benjamin T. Onderdonk, D.D., was suspended from the office of a Bishop in the Church of God.

"The Convention has never ventured to complain that a judgment pronounced by the highest judicial tribunal known in the Church, was in any respect illegal; it has not ventured to assert either the innocence of the suspended Bishop or his subsequent penitence and reformation, and in resting the application to have the judgment set aside, only on the ground of the inconvenience to which it subjects the Diocese, the criminality of the Bishop under suspension is tacitly admitted.

"If then, the Rt. Rev. B. T. Onderdonk, D. D., was unworthy, at the time of receiving his sentence, to exercise the office of a Christian Bishop, that unworthiness has been highly aggravated, not only by the absence of all indications of repentance, but also by his denial of facts most abundantly proved, and by his accusations against the 'law, the court, and the witnesses.'

"Under these circumstances, it is our complete conviction that no temporary inconvenience experienced by the Diocese is for one moment to be compared to the awful amount of injury which would result to the cause of Christianity and our Church, by the restoration to his high spiritual functions, of an impenitent Bishop, convicted of gross immorality.

"We feel assured that it is as little worthy the Convention as it is positively disrespectful to the House of Bishops, to suppose that such a body of Christian Prelates are to be induced to abandon their deliberately formed convictions of what they owe to the purity of the Church of God, merely by the insensibility this Convention may evince to the most serious moral delinquencies in asking for the termination or modification of such a sentence. Viewing then, as we do, the restoration of the Rt. Rev. Bishop Onderdonk to the exercise of his Episcopal functions, as being pregnant with the most wide-spread and withering evils to the cause of religion, as inflicting an indelible disgrace upon the Christian Ministry, as in our view in direct contravention of the rights secured to us by the Constitution and Canons, and as being fatal to the unity, harmony, and usefulness of our Church; we do most earnestly and solemnly Protest against it, and before God and man do we disclaim all responsibility for the flood of mischief which must flow from such an outrage upon the religious sensibilities of our people, and so reckless a defiance of the just indignation of the whole Christian world.

"New York, Sept. 28, 1849.

Signed by Rev. Drs. Taylor, Balch, Anthon, Hawks, Stone, Cutler, and Rev. Messrs. Bedell, W. H. Hart, C. W. Bolton, G. A. Shelton, J. C. Smith, C. Reynolds, W. Richmond, W. H. Newman, Mercer, Stearns, Partridge, J. C. Brown, R. H. Bourne, Lounsbury, Ransom, R. J. Walker, Rodman, A. B. Carter, Harwood, Storrs, and Harris.—27

And Messrs. S. Brown, G. Stuyvesant, T. B. Lippitt, L. Bradish, A. Lane, C. Dubois, E. Hurry, D. Baldwin, Wm. L. Rushton, R. Ten Eyck, J. A. Simmons, H. Landon, G. M. Tibbits, R Schieffelin, H. Roseboom, J. S. Rogers, Wm. A. Spencer, J. S. Heard, H. Ketchum, L. Morris, I. H. Willard, F. Depeyster, G. Gould, D. C. Kellogg, A. Russell, J. A. Smith, J. Jay, A. T. Hand, F. T. Peet, A. Dickinson, Wm. G. Dunn, G. F. Bruce, W. Jay, I. S. Breath, N. S. Tiermann, W. P. Furniss, L. H. Sanford, M. Bank, P. G. Cowenhoven, J. G. King, L. C. Carter.—41.

Scandinavian Church, at Chicago.—The Rev. Gustaf Unonius, a clergyman of this Church, is now in the city, in order to present the claims of his countrymen, and obtain the aid of the more favored among ourselves in securing the means for building a house of worship. Mr. Unonius was ordained some years ago by Bp. Kemper, and has labored most faithfully, zealously, and successfully among his countrymen of the Scandinavian race in that Diocese. He was induced, by urgent solicitation, to abandon this interesting field, and occupy himself as a Missionary at Chicago, where several hundreds of Norwegian emigrants are to be found, and where multitudes transiently sojourn, on their way to the great West. The following touching appeal of the Vestry cannot, we think, prove fruitless,—

"Chicago, Illinois, Sept. 18, 1849.

"*An Appeal from St. Ansgarius' Church, Chicago, to the Church of God everywhere:*

"*Fellow Christians*—We are Norwegians and Swedes, differing from you in language, of another nation, but one with you in the bonds of our most Holy faith. Impelled by a stern necessity, we have left our native land, and lured by the magic of the name America, we have come to yours with our wives and little ones. We have left our old homes, the graves of our fathers, and our sacred temples, and come with willing hands, with stout hearts, and with a steadfast trust in the God of the poor and the homeless, to cast our lot among you. Attracted by the position and prospects of Chicago, we have settled here, but we find ourselves without money and also without a Church. Money, at least enough for our daily wants, we can procure by our industry; but how shall we have a Church?

"The lot will cost $700, the building about $1,200.

"Our parish is regularly organised in connection with the Episcopal Church in Illinois, and this appeal has the full sanction of our venerable Bishop. We have enjoyed the blessing of a regular service in our own language, although in a hired room, since May, 1849. We number about fifty families, and one hundred communicants, but we are too poor to build the Church we need so much.

"Such is our story; it would be unnecessary to multiply words. Our beloved Rector, the Rev. Mr. Unonius, has devoted himself with great zeal and self-denial to our spiritual concerns for a very inadequate support.

"During the prevalence of the Cholera our parish suffered very severely, and consequently we are less able now than before to build a Church. Therefore we throw ourselves upon you in all hopefulness, confident that God will provide for His destitute children. Every week new companies of our fellow countrymen arrive at our wharves; industrious but penniless, and we have no Church provided for them, while temptations to immorality and intemperance abound in every part of our city.

In faith and prayer, we send you this simple statement; may God incline your hearts to help us.

"P. Von Sceneidau, Thos. Knudsen, B. Markusen, A. Johnson, A. Larson, B. Bjorkman, *Vestry of St. Ansgarius' Church.*"

The following is the recommendation of Bishop Chase:

"*To the Bishops and Presbyters, and other beloved brethren in the Lord!*
"*Friends of the Protestant Church in the United States of America!*

"The undersigned commends our well beloved brother, the Rev. Gustave Unonius, for success in his truly worthy object of building a Scandinavian Church in the city of Chicago. He will tell his own story, already approved by all. May the good God, by His Holy Spirit, open the hearts of those who have ability to give not grudgingly, for He loveth a cheerful giver (Signed)
"Philander Chase, Bp of Illinois.
"Jubilee College, Sept. 20, 1849."

We have also received the testimonials of the Rectors and Vestries of Trinity and St. James's Churches, Chicago, which shew the scheme has their full approbation and sympathy.

☞ Donations may be left with Messrs. Stanford & Swords, 137 Broadway.

Commencement of Columbia College.—At the Annual Commencement of Columbia College, held on Tuesday the 2nd inst., the degree of Bachelor of Arts was conferred on 32 young gentlemen, members of the Senior Class—and that of Master of Arts, in course, on 13, Alumni of the College, among whom was the Rev. William J. Frost, an Alumnus of the General Theological Seminary. The Honorary Degree of A. M. was conferred on the Rev. James Stephenson, an Alumnus of our General Theological Seminary, and on Mr. George Alexander Crooke, Tutor in Burlington College. The Honorary Degree of Doctor in Divinity was conferred on the Rev. Robert W. Harris, Rector of Grace Church, White Plains, a son of the venerable Dr. Harris, for many years President of the College.

The Exercises of this Commencement of our Alma Mater were of a very high order, and gave unbounded satisfaction to the large and respectable auditory. The only ground of regret which any had, was the consciousness of the fact that it was the last occasion when the Presidential Chair would be filled by that accomplished scholar, and truly Christian gentleman, Dr. Nathaniel F. Moore, who for the last seven years has discharged the responsible duties of his high office with rare fidelity, and great success.

We are pleased to learn that four of the Graduates of this year, all of whom took honors, and two of them the highest honors—and one of the class of the last year, also a scholar of high distinction, are about to enter the General Theological Seminary.

Burlington College, and St. Mary's Hall.—We have received the Catalogue and Prospectus of the Sixth Term of the former, and the Twenty-Fifth Term of the latter, of these Institutions, which exhibit them in a most flourishing condition. We would ask attention to the interesting communications of our esteemed correspondent G. B., in another column, which well deserve attention. The account of the closing exercises of Burlington College was received after the others were in type, and shall appear in our next number.

A Pastoral Letter to the Clergy and Laity of his Diocese, by the Bishop of North Carolina, has only just come to hand, owing to some mistake. We have not had time to examine this very able and fearless document as it deserves, but trust to do so before our next issue. We feel bound, however, to express our astonishment and indignation at the miserable flippancy and vulgar insolence with which this letter has been treated by certain editorial sciolists in theology. Abuse from such a quarter is neither to be feared nor deprecated. It only shows us that early Puritan training has not been overcome by the influence of Catholic principles, and that hereditary propensity has not been eradicated by the renewing influences of the Holy Ghost.

The length of our report last week has caused a press of matter, and the acknowledgment of several volumes from Messrs. Phillips, Sampson & Co., and G. P. Putnam, with Pamphlets and Periodicals, must be deferred to another number. We can only return the above Publishers our thanks at present for their obliging favors.

Errata.—On the 6th column of the first page last week, the *three lines* following the Report of the Trustees of the Fund for Aged Clergymen, should have been *cancelled* by the printer. The resolution was *not* passed.

We could not obtain an authentic copy of the paper of Dr. Whitehouse, and had to trust to a proof. The following correction is requested: The words, '*And Whereas*,' should be inserted before the last paragraph of the Preamble, beginning, "If the House of Bishops, &c.,"—it being distinct from the preceding.

In the report of the proceedings of Friday Evening—"Rev. Dr. Whitehouse withdrew three of his resolutions," add the word *temporarily:* this withdrawal was owing 1st, to the delay in obtaining the printed copy, and 2d, in order to facilitate a vote on the main question—*resignation*.

The Rev. Mr. Williamson voted *aye* on the resolution of Dr. Whitehouse, and his name was accidentally omitted.

To Correspondents.

"D. F.," "M. V. G.," and "A Presbyter," are received. We are happy to attend to the request of "M. A. R."

Several Acknowledgments and Advertisements in type are unavoidably deferred.

Domestic Intelligence.

New York.—The Standing Committee of the Diocese have organized by the choice of the Rev. Dr. Berrian, as President, and the Rev. Dr. Haight as Secretary; and have appointed *the first Thursday of the month*, as the day of their regular monthly meeting.

The Right Reverend Dr. Carlton Chase, Bishop of New Hampshire, has been invited to perform Episcopal duties in the Diocese until the first of January next. Should he accept the invitation, it is expected that he will visit the Parishes in Sullivan, Putnam, and Westchester counties, and those on Long Island which have not recently enjoyed Episcopal services, and any other parishes whose rectors may make special application to the President or Secretary of the Committee.

☞ Morgan Dix and Edward C. Babcock have been admitted as candidates for Holy Orders.

A Letter Dimissory has been granted to the Rev. D. M'Ilvaine, to the Diocese of Delaware.

Order has been taken for the Institution of the Rev. W. H. Moore into the rectorship of St. George's Church, Hempstead, and the Rev. Samuel Roosevelt Johnson, D. D., appointed Institutor.

Maine.—The Board of Missions of this Diocese met in the parish of Christ Church, Gardiner, on Wednesday and Thursday, the 26th and 27th inst. Eight Clergymen of the Diocese were present; with one from the Diocese of Massachusetts, and one from that of New York.—*Christian Witness*,

Massachusetts—*Consecration*.—St. Mary's Church Dorchester, was consecrated to the worship of Almighty God, on Thursday, the 20th instant, by the Rt. Rev. Bishop Eastburn. We expected to have received a particular account of the services of this occasion, together with a full description of the Church, but have been disappointed.

The sentence of consecration was read by the Rev. Dr. Wayland. Morning Prayer was read by Rev. Mr. Brewer, of Newport, R. I., assisted by the Rev. Mr. Slafter, who read the Psalter, and the Rev. Dr. Croswell, who read the Lessons. The Ante Communion Service was said by the Bishop, assisted by the Rev. Mr. Withington, who read the Epistle. The Psalm and Hymn were given out by the Rector, the Rev. Mr. Porter. The sermon was preached by the Bishop.

This church is built of wood, in the Gothic order of architecture, and is a very neat structure, erected at a cost of about $5000, exclusive of the lot. It has an open timber roof, open seats, which will accommodate about 200 persons; the pulpit and reading-desk stand without and on either side of the chancel.

The services of the consecration were attended by upwards of twenty of the clergy, and a very large and attentive congregation.

The lot on which this church has been erected, was the gift of a lady of Christ Church, in this city. We hope this example of Christian charity may not be lost upon many, to whom God has given the means, to do much, in honor of His great name, by the erection and endowment of churches.

As the Bishop of this Diocese has wisely determined not to consecrate any church which is encumbered with debt, the announcement of the consecration of this new edifice, is indicative of the gratifying fact, that the parish is free from all indebtedness arising from its erection.—*Christian Witness*

Connecticut.—*Litchfield County*.—The Clerical and Missionary Association of this county met, with the Bishop, in St. Paul's Church, Bantam Falls, at 10 o'clock, Tuesday morning, the 18th inst. Present, the Rt. Rev. the Bishop of the Diocese, the Rev. Dr. Williams, President of Trinity College, and the Rev. Messrs. Covell, Jones, Reese, Berry, Shears, Scott, Wilcoxson and Harriman. Morning Prayer was said by the Rev. Mr. Reese. Eight persons were confirmed. Then the Rev. Messrs. Wilcoxson and Harriman were admitted to the Holy Order of Priests; the sermon being preached by the Rev. Dr. Williams. The candidates were presented by Rev. Mr. Berry, and the Bishop was assisted in the Litany, and in the administration of the Communion by Rev. Messrs. Jones and Reese. The Rev. Messrs. Jones, Berry and Reese laid on their hands with the Bishop. No missionary addresses were made, but a collection was taken up in behalf of missions in this county.

In the afternoon of the same day, the Association accompanied the Bishop to Trinity Church, Milton. Evening Prayer was said by Rev. Mr. Covell, assisted in the lessons by Rev. Mr. Wilcoxson. Eight persons were confirmed; and missionary addresses were made by the Rev. Messrs. Shears, Scott, Reese and Sanford. After the collection was taken up for county missions, the Bishop closed the exercises with prayer and benediction.

On Wednesday morning the 19th inst., the Association again assembled in St. Michael's Church, Litchfield. Present, the Bishop, the Rev. Messrs. Pitkin and Clarke of New Haven county, the Rev. Mr. Cornwall, of Fairfield county, the Rev. Dr. Lewis of the Diocese of New York, and the Rev. Messrs. Marsh, Jones, Berry, Coe, G. H. Nichols, G. W. Nichols, Shears, Scott, Sanford, Wilcoxson, Covell, Reese, Harriman, and the Rev. Dr. Fuller.—There were also present, Professor Duncan L. Stewart of Trinity College, and Messrs. Hayden, Jarvis and Jessup, candidates for Holy Orders in this Diocese. Morning Prayer was said by Rev. Mr. Reese, assisted in the Lessons by Rev. Mr. Shears. Four persons were confirmed; the sermon was preached by Rev. Mr. Pitkin; Messrs. Gilbert B. Haydon, and William Oscar Jarvis were presented to the Bishop to receive Deacon's Orders, by the Rev. Dr. Fuller; and Rev. Messrs. Coe and Reese assisted the Bishop in the Litany and Communion Office. A collection was made in behalf of County Missions, and the Association adjourned, without holding any missionary meeting, on account of the funeral of Hon Francis Bacon, who was buried that afternoon.

All these services were well attended, and listened to with much interest; and, we hope, with some spiritual benefit to those who were present.—*Calendar.*

New Jersey.—On Wednesday, the 4th of September, the Bishop laid the corner stone of St. Peter's Church, Spotswood, on the site of the ancient edifice, erected almost a hundred years ago. Morning Prayer had been previously read by the Rev. Mr. Labagh. The Rev. Mr. Phillips, the minister delivered the address.

On Tuesday 18th September, the Bishop laid the corner stone of Grace Church, at Elizabethport, and delivered the address. The Rev. Messrs. Clarkson, (the missionary) Henderson, Moore, Watson, Phillips, Leacock and Rose were present.

On Sunday, 22 September, (Ember Sunday and 16th after Trinity) in St. Mary's Church, Burlington, the Bishop admitted De Witt Clinton Byllesby, an Instructor in Burlington College, to the Holy Order of Deacons. Morning Prayer was said by the Rev. Mr. Parks of the Diocese of New York, who also made the exhortation. The candidate was presented by the Rev. Mr. Bradin, and the Bishop was assisted in the Holy Communion by the Rev. Mr. Frost. The Rev. Mr. Merrick was present.

On Sunday, 30th September, (seventeenth after Trinity) in St. Paul's Church, Rahway, the Rector, the Rev. Mr. Peet, read morning prayers, and the Bishop preached, confirmed 6 persons, and administered the Holy Communion. In the afternoon the Rector read prayers, and catechised the children, and the Bishop examined them.

In the evening, in St. John's Church, Elizabethtown, the Rev. Mr. Clarkson read prayers, the Rev. Mr. Moore, the Rector, catechised the children, and the Bishop examined them, preached, and confirmed 10 persons.

On Monday, 1st October, in Grace Church, Newark, the Rev. Messrs. Henderson and Clarkson read morning prayers, and the Bishop confirmed 26 persons, preached, and admitted the Rev. Theodore A Eaton, Deacon, Assistant Minister to the Holy Order of Priests. The candidate was presented by the Rev. Mr. Watson, the Rector, and the Bishop was assisted by the Rev. Messrs. Lowell and Rose. The Rev. Messrs. Peet and Leacock were present.

In the evening, in Trinity Church, Newark, the Rector, the Rev. Mr. Henderson, and the Rev. Mr. Watson, read prayers, and the Bishop preached, and confirmed 15 persons. The Rev. Mr. Rose was present.—*Banner.*

Consecration.—On Tuesday, October 2nd, the Bishop of the Diocese consecrated St. John's Church, West Hoboken, Hudson County. At half-past ten o'clock a. m., the procession, consisting of the Sunday School Children of the Church, the builder and mason, the Wardens and Vestrymen of the Church and Grace Church, Van Voorst, with others, and the Clergy present, several of them arrayed in the surplice, formed at the house of Mr. J. D. L. Walton, and thence proceeded to the Church, about a quarter of a mile distant. On reaching the entrance, the Bishop commenced the Consecration service in the prescribed form. The instrument of donation was read by the Rev. Mr. Reynolds, Minister of the Parish. The sentence of consecration was read by the Rev. W. Walton, of New York.—Morning prayer was said by the Rev. Messrs. Watson and Henderson, of Newark. The Bishop preached an excellent and instructive sermon from Exod. xii, 26, "What mean you by this service;" after which the Sunday School Children were called up to the chancel, catechized by the Minister, (whose questions they answered with great readiness,) and addressed by the Bishop in a simple, happy, and affectionate strain, which well befits the chief Pastor, who careth for the lambs as well as the sheep of his flock. The Bishop then proceeded in the Communion service, and was assisted in the delivery of the cup by the venerable Dr. Barry, of Jersey City. There were present, in addition to the Clergy mentioned above, the Rev. Messrs. Adams, Clarkson, Mahan and Rose, of New Jersey, Diller Pound and Peters, of New York, and Benedict, of Ohio.

After the Consecration, the Bishop, with the Clergy, and a large part of those who had shared in the inspiring services of the day, was conducted to the commodious apartment formerly used as the place of worship for the congregation, where a handsome cold collation had been prepared. The room was tastefully decorated with evergreens and flowers.

Rev. Theodore A. Eaton has been received on letters dimissory from the Diocese of New York; and is Assistant at Grace Church, Newark.

Rev. J. J. Bowden has been received, on letters dimissory; and is Assistant Minister of St. Matthew's Church, Jersey City.

Pennsylvania.—*Ordination*.—On Wednesday morning last, the 3d inst, in St. Peter's Church, Philadelphia, the Rev. Joel Rudderow, A. M. Rector elect of the Parish at Bloomsburg, Pa., was admitted to the Holy Order of Priests, by the Rt. Rev. Bishop of the Diocese.

Morning Prayer was said by the Rev. John A. Merrick, (of the Diocese of New Jersey,) and the remainder of the services by the Bishop, assisted in the administration of the Holy Communion, by the Rev. W. H. Odenheimer, Rector of the Parish, and the Rev. Rees C. Evans, a city Missionary,

The discourse, mainly upon the principles involved in the words of the Gospel, "Ye are the salt of the earth," was delivered by the Bishop, in his usual eloquent and happy manner, from the Altar.

The candidate for the "good degree" of the Priesthood, vested with his stole, was presented by the Rev. O. Evans Shannon, Rector of the Church of the Crucifixion, who, with the Rev. Messrs. Odenheimer and Evans, "the Priests present," concurred with the Bishop in the "laying on of hands."

We wish our young brother success in the responsible charge which he has assumed over that portion of Christ's people whither he has gone to labor. *

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the 2nd of October, inst:

Testimonials were signed on behalf of the Rev. F. S. Wiley, and the Rev. Joel Rudderow, Deacons, recommending them to admission to the Sacred Order of Priests.

Also, on behalf of George H. Walsh, recommending him for admission as a candidate for Holy Orders.

M. A. DeWolfe Howe,
Secretary of Standing Committee.
Philadelphia, Oct. 3d 1849.
[*Episcopal Recorder.*]

Illinois.—We have received a slip containing the following, which we regret to learn. As is usual, in too many cases, the wish to save the premium for insurance has caused a very great loss:

Jubilee College Mills Burned—*On the Night of the 11th Sept. about 11 o'clock.*—The loss is a heavy one, for there was no insurance.

The buildings consisted of a large Three Story Flouring Mill, 56 feet by 20, two run of stone, of the finest burrs, bolts and elevators, and screen for cleaning grain, estimated, by referring to the books of monies expended, at $6,453 71.

Also a Saw Mill, recently repaired of the damages done by the late flood, in complete order for sawing lumber for the College. It was driven by a water wheel combining the power of three patents, most esteemed, called Parker's improved percussion and reaction wheel. The whole of the Saw Mill and Dam cost $2,005 48.

How the fire was communicated to this mass of buildings is not revealed to us. The steam engine had not been used for two weeks; the grist mill having been driven by water power alone. The miller left the mill about dark, having no candles furnished that day for grinding at night. He went to his boarding house, that of Mr. Wm. Nixon, across the creek, about 15 rods from the premises. There had been no candles or matches used in or about the mills for several days before the conflagration. There were about 150 bushels of wheat in the mill, mostly belonging to the College.

The above sad news was communicated to the Bishop early in the morning of the 19th, as he returned from reading prayers with the hands at Ham's Hall. Nothing but an unshaken faith in the wisdom of God kept him from sinking under it.

The *immediate* consequence, affecting this Institution, he feels to be painful in the extreme. Flour and other breadstuffs necessary to support the families on the College Hill, must now be bought at the market price, in Peoria, 15 miles distant, and the laborers, coal-diggers and mechanics are unpaid, waiting the sale of the clip of college wool.—The lands out of the county cannot be sold, though their taxes have all been lately paid. The Bishop being entirely out of funds, looks to God only for support. "It is of the Lord, let him do what seemeth him good." Jehovah Jireh, God will provide." Whether for life, or for death, all will be right-

Sept. 19th, half-past 10 A. M., 1849.
[Signed.] Philander Chase,

The Late Colonel Edmund Kirby.—This excellent man, and ardent and active Churchman, departed this life on the 20th August, at Avon Springs. We have extracted the following obituary of him from a secular paper, rather than that of a religious one, because, besides being very full and satisfactory, it is, as we are informed, magnanimously given by one of the organs of a political party, which he uniformly opposed with all his strength—a paper published in the immediate vicinity of his abode, thus knowing all that was ever said against him.

From the "Jeffersonian" published at Watertown N. Y.

"DEATH OF COLONEL KIRBY.

It becomes our painful duty to record the death of Col. Edmund Kirby, Paymaster, U. S. A.

Col. Kirby died at Avon Springs, on Monday morning, the 20th inst., to which place he had repaired in the hopes of recovering his health. His disease was congestion of the liver, brought on, in the opinion of his attending physician, Doctor Simison, of the Army, from his arduous services and great exposure in the Mexican war.

At the time of his death, Col. Kirby was about 55 years of age. He was born at Litchfield, Conn., and was a son of Judge Kirby, of the Supreme Court of that State. He entered the army in 1812, at the age of 18, as a Lieutenant, and served throughout the war with England upon the North and Western frontiers. From the Peace of 1815 until 1820, he served at the station at Detroit. In this latter year he joined Major Gen. Brown, at Brownville, as an aid-de-camp. From 1821 to 1823, he discharged the duties of Adjutant General at Washington. In 1824 he was appointed to the Pay Department, and again took post at Brownville. From 1832 to 1840, he was through the Black Hawk, Creek and Seminole wars. His duties *proper*, were but a small part of those rendered by him, through these wars. He circumscribed himself within no limits when duty or danger were to be encountered. The stricken soldier by cholera, or by the enemy's balls, found him by his side to sooth his sufferings or to bind up his wounds. Throughout the Mexican war he was Chief of the Pay Department, during which he disbursed many millions of dollars. A volunteer aid to General Taylor, at the taking of Monterey, and next acting in like capacity to General Scott at Vera Cruz, Cerro Gordo, Contreras, Cherubusco, Chapultepec and the City of Mexico, he distinguished himself for dauntless courage, heroic bravery, and unshrinking devotion to his country's cause. In council, in the battle field, or the discharge of the particular duties of his office, he was pre-eminent for wisdom, bravery, fidelity.

In private, as well as in public life, Colonel Kirby was a model man. Every public object, and every claim for charity found his heart right and his hand open. As a husband, a father, a friend, he had but few equals—no superiors. The remains of Colonel Kirby were brought to his late residence in Brownville, on Tuesday, and were committed to earth on Wednesday last, with military honors—the troops from Madison Barracks, Sacketts Harbor, attending the funeral. The notice of his death, and of the time appointed for the rites of sepulture, although brief, brought together the largest assemblage ever convened on a funeral occasion in Jefferson county. Thousands on foot and in carriages, pressed to the church, and followed the remains to the grave. All that was mortal of Edmund Kirby was laid in the bosom of mother earth, the solemn service of the Episcopal Church was read, three vollies were fired by the United States troops present, and the assembled multitude dispersed. Of him it may be well said: 'We shall not look upon his like again.'

Colonel Kirby was often a lay delegate to the Diocesan Convention of New York. He was a member of the Convention which sat in Utica in August 1838, when the division of the Diocese was determined upon. Since that event, he has been a prominent member of most of the Conventions of the Diocese of Western New York. One of the last public duties he performed, was his attendance in Albany in May last at the meeting of the Board appointed by the Governor, to organize an Agricultural College, of which Board he was a member; for besides his other merits, he was an eminent scientific and practical farmer.

CLERICAL CHANGES.

The Rev. George Sayres has resigned the Rectorship of St. John's church, Kingston. Address for the present, Jamaica, L. I.

Notices.

QUARTERLY SERMON.

The Rev. Francis L. Hawks, D. D., Rector of the church of the Mediator will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton st., between Essex and Norfolk sts., on Sunday evening, Oct. 14. Service to commence at half past 7 o'clock. A collection will be made in behalf of this church. All persons friendly to the object are respectfully invited to attend.
Oct.13, 1849.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

An adjourned meeting of the Society will be held at the Depository, on Tuesday next, the 16th inst, at 5 o'clock p. m.
William H. Bell, Secretary.

Died.

At the residence of her cousin, James Nixon, at Troy, N. Y. on the 25th inst, Mary W., daughter of the late John Greene, formerly of this city.

On Wednesday morning, 3rd inst, between 1 and 2 o'clock, Caroline L., daughter of John C. Clarkson.

On Monday, the 8th inst, of dysentery, Lois Ann, wife of Samuel S. Brown, aged 38 years, eldest daughter of David Wood, of this city.

Married.

On Wednesday, Sept. 26th, in the Church of the Annunciation, by the Rev. Dr. Seabury, Henry Drisler, Jr. to Miss Elizabeth S., daughter of the late Jacob D. Stagg, Esq., all of this city.

On Sunday morning, Sept. 30th, at the church of the Good Shepherd, by the Rev. Ralph Hoyt, Mr. Henry R. Albers, to Miss Martha McCappin, both of this city.

On Wednesday, 3rd inst, at Trinity Church, by the Rev. Dr. Higbee, Rev. William Long of St. Mark's Church, Malone, Franklin Co., N. Y., to Selena Blair, daughter of E. B. Clayton, of this city.

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 2th inst.

Two ladies of St John's Chapel, 11; Mrs Wm Moore, 4, Miss Gouverneur, 4, subs,—8; Trinity, Utica, 7 37, St John's, Mt Morris, 5 50, St Paul's, Syracuse, 11 78, Calvary, Homer, 1,—25 65, Diocese of W N Y, by Charles Seymour, Esq, Treas; St Thomas' ch, Rev Dr Whitehouse, 50; total, 94 65.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 9, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 2th inst.

Grace, Canton, St Lawrence, Rev M M Wells, 2; Trinity, Potsdam, Rev Isaac G Hubbard, 2; Grace, Lyons, W N Y, by Charles Seymour, Esq, Treas, 5 10; Mrs Wm Moore, 1, Miss Gouvernour, 1, Rev A Ten Broeck, 1, subs,—3; S Thomas' ch, Rev Dr Whitehouse, 20; St Mary's, Brooklyn, Rev J A Spooner, 2; total, 34 10.

The Society has published the Church Almanac for 1850.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 9, 1849.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

$20 from the S S teachers and scholars of Zion ch, N Y, for the support of their two beneficiaries, through the hands of the Rev Richard Cox, the Rector of the Parish.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., Sept 22, 1849.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 18th ult, the following contributions, viz.:

From coll at Anniversary at St Thomas ch, N Y, 50 16; St John's ch, Still Water, Rev R B Fairbairn, 2; St Luke's ch, Mechanicsville, do, 1 75; Trinity ch, Lansingburgh, Rev A T Twing, 34; St Thomas' ch, Mamaroneck, Rev J M Ward, 3 35; Trinity ch, Fishkill, Rev Dr Cruse, 7 50; Trinity ch, Athens, Rev A C Stoughton, 5 31; St Peter's ch, Lithgow, Rev Homer Wheaton, 2; St Paul's, Whitehall, Rev G N Sleight, 15; St Michael's and St Mary's, N Y, Rev Wm Richmond, 15; St John's, Yonkers, Rev H L Storrs, 6; St Peter's, Hobart, Rev Wm A Curtis, 4 50; St James, Hyde Park, Rev Dr. Sherwood, 50; Christ, Gilbertsville, Rev Henry Peck, 2 50; Christ, Manhassett, Rev J P F Clarke, 4: Grace, Canton, Rev M M Wells, 4; mis'y station at Clinton, Rev Sheldon Davis, 2; St John's, Delhi, Rev G Waters, 3 75; St John's, Cold Spring Harbor, Rev D Brown, 12 23; Grace, South Oyster Bay, Rev J S Stocking, 15; Zion, Sandy Hill, Rev S B Bostwick, 2 07; St James', Fort Edward, do, 4 37; St James', North Salem, Rev O H Smith, 1 42; Christ, Patterson, do, 1 65; St George's, Schenectady, Rev W Payne, 5; Christ, Duanesburgh, Rev K Metcalf, 10; Zion, Greenburgh, Rev W G Hyer, 6; Caroline, Setauket, Rev F M Noll, 8 86; St Mark's, Malone, Rev W Long, 4; St Matthew's, Unadilla, Rev N H Adams, 12; Trinity, Windham, Rev T S Judd, 2; Trinity, West Troy, Rev J Weaver, 6; St Stephen's, Schuylersville, Rev R Hubbard, 1 74; Ladies' aux'y mis'y soc'y, ch Annunciation, N Y, Rev Dr Seabury, 23 50; ch of the Cross, Ticonderoga, 1; Trinity, Fairfield, Rev Thos Applegate, 8; St Thomas, New Windsor, Rev E Embury, 6 59; St John's, Brooklyn, Rev Dr Johnson, 20 10; St Paul's, Waddington, Rev J H Hanson, 5; mis'y station at Milton, Rev S Hawksley, 46 cts; St Paul's, Sing Sing, Rev W F Halsey, 10; mis'y station at Claverack, Rev F T Tiffany, 2 86. Total Amount, $412 65.

C. N. S. ROWLAND, Treasurer,
Oct. 2, 1849. 55 Water-st.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The subscriber acknowledges the receipt of the following contributions in aid of the education fund of the Diocese.

St Stephen's Church, New York, Rev Dr Price, 10; St Michael's, do, Rev Wm Richmond, 10; secretary of the Convention being a coll made at St John's ch, 54 17.

JAMES F. DE PEYSTER, Treas.
Oct 1, 1849. 159 Front st., or 917 Broadway.

EICHORN'S NEW GERMAN GRAMMAR.

D. APPLETON & CO. Publish this week—The *Practical German Grammar;* or a New Method of Learning to Read, Write and Speak the German Language. By Charles Eichorn. 1vol. 12mo. Price One Dollar.

The MS of this New Grammar has been carefully examined by Professor Schmidt, and is cordially recommended by him, and adopted, as the Text Book in this College.

D. Appleton & Co. also publish.—*A Progressive German Reader*, prepared with reference to Ollendorff's German Grammar, with copious Notes and a Vocabulary. By G. J. Adler, Professor of the German Language and Literature in the University of the City of New York. 12mo, $1,00.

A Dictionary of the German and English Languages: Indicating the Accentuation of every German Word, containing several hundred German Synonymes; together with a Classification and Alphabetical List of the Irregular Verbs, and a dictionary of German Abbreviations. Compiled from the works of Hilpert, Flugel, Grieb, Heyse, and others. In two Parts. I. German and English; II. English and German. By G. J. Adler, A. M. One large volume, of 1400 pages, large 8vo, $5,00.

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A Key to the Exercises, in a separate volume, 75 cts.

SPLENDID SACRED GIFT.—D. APPLETON & CO. will soon publish in one very elegant volume, imperial octavo, in various styles of binding—

The Women of the New and Old Testament: a series of 18 exquisitely finished Engravings of Female Characters of the New and Old Testament. Edited by W. B. Sprague, D. D., with Descriptions by the following eminent American Clergymen:

Rev. Dr. Beman, Rev. Dr. Cox, Rt. Rev. Bishop Hopkins, Rt. Rev. Bishop Henshaw, Rev. R. A. Hallam, Rev. Dr. Halley, Rev. Dr. Kip, Rev. E. N. Kirk, Rev. Dr. E. Mason, Rev. Dr. Murray, Rev. Dr. Sprague, Rev. J. F. Stearns, Rev. R. S Storrs, Jr., Rev. Dr. Smyth, Rev. Dr. Todd, Rev. A. A. Wood, Rev. C. Wadsworth.

List of Subjects

Michal, daughter of Saul.—Miriam, sister of Moses.—Martha, sister of Lazarus.—Witch of Endor.—Wife of Ephraim, the Levite.—Bathsheba.—Naomi, wife of Elimelech.—Zipporah, wife of Moses.—Sarah, wife of Abraham.—Woman of Samaria.—Herodias, grand-daughter of Herod—Daughter of Jairus.—Rahab, hostess of the city of Jericho—Virgin and Infant Savior.—Elizabeth, wife of Zacharias.—Mary Mugdalen.—Canaanitish Woman.—Anna, the Prophetess.

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Questions on the Holy Days, by Dr. Claxton.

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ST. JOHN'S AND ST. PAUL'S CHORAL SCHOOL.

APPLICATION May be made for a few more boys, of good musical capacity in voice and ear, and of good moral dispositions, they must be able also to read with fluency. Boys between the ages of seven and ten preferred. Apply at the School, St John's Chapel.

H. W. SWEETZER.
Principal.
Oct. 13.—4tis

BISHOP IVES.—PASTORAL LETTER to the Clergy and Laity of the Dioceses of North Carolina, by the Right Reverend Pilliman Ives, D. D. Just Published by STANFORD & SWORDS,
Church Publishing House, 137 Broadway.

PATRICK, LOWTH, ARNOLD, WHITBY, & LOWTNAN'S Commentary and Paraphases on the Old and New Testament and the Apocrypha., 4vols: for sale at less than half the subscription price, at the Church Publishing House, STANFORD & SWORDS,
137 Broadway.

TRENCH ON THE MIRACLES.

D. APPLETON & CO., will shortly publish Notes on the Miracles of our Lord, by the Rev. Richard C. Trench, M. A. 1 vol. 8vo.

D. A. &CO. WILL PUBLISH

Notes on the Parables of our Lord. By the Rev. R. C. Trench, M. A. 1 vol. 8vo. $1,75.

REPORT FOR SEPTEMBER.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of September, 1849, One Hundred and two new Policies, viz.:

To Merch'ts and Traders	21	To Physicians	4
" Manufacturers	13	" Lawyers	3
" Mechanics	15	" Brokers	2
" Ladies	8	" Teachers	3
" Clerks	14	" Druggists	4
" Artists	2	" Farmers	2
" Public Officers	2	" Engineer	2
" Agents	4	" Other Occupations	3
	78		24

Total new policies in September. 102
Surplus of the Company exceeds. $800,000

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock.
Sept. 8.

Selected Matter.

From the Spirit of Missions.

EPTRACTS FROM THE

Report of the Rt. Rev. G. W. Freeman, D.D

MISSIONARY BISHOP OF THE SOUTH-WEST.

To the Board of Missions of the Protestant Episcopal Church:

On the 27th of October, I set out on my fifth visitation to

TEXAS.

The route adopted was by Red River to Natchitoches, and thence by land through Eastern Texas, to San Antonio, in the West. For the purpose of securiug a passage up Red River under the most favorable circumstances, I found it expedient to proceed first to New-Orleans. On my passage thither in the steamer "Marshal Ney," by the request of the captain and passengers, I performed Divine Service and preached on Sunday ths 29th—in the evening of which day we reached the city. By order of the liberal-hearted captain, I was not permitted to pay anything for my passage. After a detention of three days I again started, and reached Alexandria, on Red River, on the 3d of November. The river being very low, this was the highest poiut to which the boat could ascend—and I was compelled to wait several days for another boat of lighter draught, which plied above the Falls.

While at Alexandria I was hospitably entertained at the house of Dr. J. P. Davidson, who is a zealous member of the Church. On Sunday, (Nov. 5,) I performed Divine Service, and preached twice in the Court House. The day being severely cold, the congregation was small. Starting again on Monday, I landed at Grand Ecove at eight o'clock the next night, reaching Natchitoches, four miles distant, by hack, by late bed-time. The next day, finding I must wait two days if I took the mail stage, I sought to make other arrangements—and being joined by a fellow passenger bound like myself for San Augustine, hired a wagon and proceeded. I reached that place on Friday the 10th, about mid-day, feeling much indisposed. Soon after my arrival, I was seized with a severe chill of a congestive and threatening character, but by the Divine blessings on the timely use of medicine prescribed by my worthy friend, Dr. E. D. Fenner of New-Orleans —who would have me go "armed" against the diseases incident to the season in that country— the attack was repulsed. On Saturday I was taken to the hospitable mansion of Ex-Governor Henderson, where I was provided with every comfort I could desire, and by Sunday I was able to officiate.

During the eight days of my stay in San Augustine, we were able to hold Divine Service but three times, on account of the heavy and almost incessant rains. The attendance, however, was good, and the congregation attentive I preached thrice, and held a Confirmation, at which four persons received the laying on of hands. There were, I was informed by the Missionary, two or three other candidates who were prevented by the weather, which was very bad, or by indisposition from being present. I was much pleased both with the Missionary, the Rev. Mr. Sansom, whom I now met for the first time, and with the members of the congregation, from whom I received many kind and hospitable attentions. Our Missionary has been well received, both here and at Nacogdoches, and all seem perfectly satisfied with him. He has an interesting and promising field of labor, and I trust will be permitted to see the pleasure of the Lord prosper in his hands.

On Sunday the 18th, atcompadied by Mr. Sansom, I proceeded to Nacogdoches, distant from San Augustine, 36 miles. We were most kindly received and hospitably entertained by Judge A. Clark, and his interesting family. I attended Divine Service and preached that night. I remained in Nacogdoches *five* days, during which, the weather being fine, I attended Divine Service and preached *five* times; administered the Holy Communion *publicly* to six persons, and *privately* to a sick woman, with her *three* daughters and another person, all *Norwegians*; and confirmed *six* persons, one of them a daughter of the Norwegian woman. The attendance upon all the services was very good, and much interest in them was manifested by the congregation.

The prospects of the Church both at San Augustine and Nacogdoches are bright and cheering. The members of our Communion, though as yet few, are earnest and zealous, and seem resolved on holding up the hands of their minister, who, it is evident, is doing a good work. He entered upon his duties, according to my judgment, in the proper manner, and in the right spirit. In his ministrations determining to know nothing but the ways of the Church, and following faithfully her wise prescriptions, he moves on quietly, turning in accommodation to the prejudices of others, neither to the right hand nor to the left; and, while he sedulously avoids everything like fraternization with the various sects, being careful to abstain from any assault upon their peculiarities, and. in his private and social intercourse, manifesting kindness of feeling and courtesy to all. By such a course,a zealous Missionary, possessing only a moderate share of ability, can never fail, with the blessing of God, of ultimate success. Movements are making in both parishes towards the erection of a church.

On the 23rd of November, I resumed my journey to the West, being again accompanied by the Rev. Mr. Sansom, who proposed applying for Priest's Orders at some convenient point on my route, where the presence of the requisite number of Presbyters could be secured. We travelled in the mail stage. Starting late in the afternoon, the horses being already jaded and the roads bad, we were benighted before we had proceeded half-a-dozen miles, and could only advance by holding a lantern before the horses' heads. Our progress, of course, was slow, and we did not reach Douglas, the end of our first stage, only 16 miles, until 10 or 11 o'clock at night. Proceeding next day, we passed the night at Crocket, the seat of justice of Henderson county, expecting to reach Huntsville, in Walker county, the next day, where we proposed spending Sunday. It turned out, however, that we only reached Cincinnati, on the River Trinity, that night. We did not arrive at Huntsville until Sunday morning, at 9 o'clock. Notice was sent out, however, while we were taking breakfast, that there would be service, which was accordingly held in the Court House, both morning and evening. Mr. Sansom read Prayers. I read the Communion Service in the morning, and preached on both occasion. The congregation, though, from the shortness of the notice, small, was attentive, and, if not greatly edified, were interested by the apparent novelty of our appearance and proceedings. The service of the Church had never before been performed here, and we appeared before the wondering people robed in the surplice and the gown. A few individuals were found who had attended the worship of the Church elsewhere, and these, with one or two others who expressed a desire to understand our way of worship, were supplied, for the occasion, with Prayer Books; nevertheless, no voices were raised in response but our own. The Court House is a large and handsome brick building, and when finished, will be alike ornamental to the town and creditable to the public spirit of the county. Huntsville is a rapidly growing town, beautifully situated in the midst of a fertile country; and, connecting with it Cincinnati and other points on the Trinity, where there are several Church families, would constitute an important and promising Missionary Station.

The next day we proceeded in the Washington stage, and came, 34 miles, to Fanthorpes. Here a town has been recently laid off and commenced, by rhe name of Anderson, which is to be the seat of justice for Grimes county. Our landlord announced himself as a member of the Church, (he is a native of England,) and gave me the names of several persons and families in the neighborhood who are Episcopalians. He, and other persons whom I saw, expressed a very earnest desire to enjoy the privileges of the Church's ministrations. I promised to send the Rev. Mr. Pierce to visit and explore the country around, which is somewhat thickly settled. From all I heard, I judge this to be an important station for a Missionary.

The next day, November 28, we reached Washington, on the Brazos, where at night we were met by the Rev. Mr. Pierce, the Missionary for Washington county, and on Saturday, by the Rev. Mr. Gillet, from Houston. Divine Service was held on Wednesday, Friday, and Saturday nights, *thrice* on Sunday, and again on Monday night. I preached *four* times; baptized *two* adults; administered the Holy Communion to *seven* besides the clergy, and confirmed *three* persons. Among the persons confirmed was Lindsey P. Rucker, late a highly respectable minister of the Campbelite persuasion, who has since been received as a Candidate for Orders.

It having been desermined that the Rev. Mr. Gillet should accompany me to the West, Mr. Sansom started, Tuesday, December 5, for Houston, to supply his pulpit, until we all should meet again at Matagorda, on or before the 1st January, 1849, the time fixed on for a meeting of the clergy and laity, and the earliest at which an ordination could conveniently be held. The same day there came up a severe "Norther," attended by rain, and sleet, and snow, with an intensity of cold rarely felt in that latitude. This storm lasted several days, and prevented our keeping appointments made for the week and following Sunday at Independence and Brenham. During its continuance all travelling was suspended. Even the mail stage stopped, the drivers being unable to endure the severity of the weather. On Friday, however, we set out, although the cold was still excessive, hoping to be able to reach Brenham in time to keep a part of the appointments at that place; but coming to New Year's Creek, we found it "swimming," and were compelled to turn back. Returning to the residence of Ex-President Jones, where we had been most kindly and hospitably entertained the night before, we remained until the next day, when we again started not now for Brenham, but for Independence, which we reached, though not without difficulty and considerable suffering from the cold. Here we spent Sunday, holding service in the morning, at the house of our kind host, Dr. Hoxie, and in the evening at that of Felix Robinson, Esq Mr. Gillet read prayers, and I preached on both occasions.

It was with much regret that I left Washington county, without visiting Brenham, particularly as the Missionary had reported some eight or ten candidates for confirmation at that place. But my appointments having been made for a number of places in the West, I could not delay. The Rev. Mr. Pierce, who took charge of his station in June last, has been favorably received, and already afforded promise of much efficiency. He has secured at once the respect and confidence of a large portion of the community, and finds much to encourage him. There is good reason to hope that a convenient, if not a permanent place of worship will, in the course of the ensuing year, be provided at each of the stations in his circuit.

From Independence we proceeded, performing Divine Service at La Grange on the 12th, and at Bastrop on the 14th, and arriving at Austin on the 16th December. There are few Episcopalians either at La Grange or Bastrop; but a Missionary might be most usefully employed in itinerating between those places and Columbus, a town still lower down on the Colorado. The Church services had, I believe, never been performed before at La Grange and Bastrop. But Columbus has been visited by Mr. Pierce *once;* and he reports that there are several families of Church people in that place and its vicinity.

At Austin we held service, and I preached *five* times. On Sunday evening I confirmed *three* persons. The congregation were, for the most part, large and attentive, and a good impressiou was evidently made. A very general desire was expressed to have a Missionary sent to this place; and I was assured that several hundred dollars would be promptly contributed towards his support. The situation of Austin is beautiful and romantic, and exhibits every indication of healthfulness. This is at present the seat of Government, and our services were held in the hall of the House of Representatives.

Leaving Austin, on Monday, December 18th, we passed over an interesting country, and through the towns of San Marcos and New Braunfels; the former just springing into existence, at a beautiful spot near the head spring of the River St. Mark's, where the volume of water, just after gushing out of the rock, is sufficient to carry a saw-mill, the latter, the centre of a German settlement, containing several thousand inhabitants, and finely situated on the Guadaloupe River, three-fourths of a mile below the Comal Spring, which supplies a large part of the current. On the 20th we arrived at San Antonio, the Western limit of my tour of visitation. Here we remained three days, and held *three* services. I preached twice, baptized *one* adult, and *six* infants, and confirmed *three* persons

There are several Church families at San Antonio, and great solicitude was manifested to obtain a minister, for the support of whom I was assured that five or six hundred dollars could easily be raised. I have little doubt that an acceptable and efficient clergyman would, in a short time, be supported entirely by the congregation. The population of this old Mexican town was represented to be about five thousaud souls, of whom not more than five hundred were Americans. It lies on both sides of the San Antonio River, which having its rise from a large spring issuing from the rock, a few miles above, is here a bold and rushing stream, of volume and force, sufficient to turn by its natural current, a large grist and flouring mill. The valley of the San Antonio is an extensive plain of very fertile land, capable of irrigation, and evidently once under a high state of cultivation. Of the "Missions" in this country, so much spoken of, there are the remains of several, some in tolerable preservation, within a short distance of San Antonio, which was itself, doubtless, originally a Mission like the others. Two of them I examined, the Alamo and San Jose. The church of the latter is in a very good strte of preservation as to its exterior. The facade is profusely ornamented by elaborate sculpture, representing among other figures, Saint Joseph, and the Virgin Mother crowned as the Queen of Heaven. The general principle of constrnction seems to have been the same in all these "Missions." From observation and information obtained from others, I have formed the opinion that these structures were not designed as "Missions" in *our* sense of the term, i. e., as religious stations appointed for the special purpose of evangelizing the various tribes of Indians which roam over that country, but simply as colonies or parochial settlements, each having its church and pastor. In every case they appear to have consisted of a range of solid wall, enclosing a quadrangular area of various extent; the church on one side forming part of the enclosure, and having connected with it, and extending in the rear, a double range of rooms opening into a gallery or corridor, evidently designed for the accommodation of the padre and the families of the proprietors of the soil. Along the range of wall were the dwellings of the peons or laborers, entered only from the area.

Within this enclosure, I suppose both the proprietors and laborers had their residence, where they were always secure against the various nomadic tribes to which they were ever liable. Each Mission thus constituted a village, having its own parish church, and embracing within its walls the whole population employed in the cultivation of the surrounding lands, and capable of accommodating from four to five hundred, and perhaps, in some cases, a thousand persons. This opinion is strengthened by the fact, that in the intermediate territory between the Missions, which seem not to have been, in this plain, much more than two miles asunder, there are no remains of ancient habitations whatever. At the distance of two miles, perhaps, from San Antonio, on a spot slightly elevated above the surrounding plain, is a stone pile, now called "the powder house," but which was most evidently designed as a watch tower; whence, on the approach of an enemy, who could be discerned at a great distance, a signal was given, which might easily be communicated from Mission to Mission, and thus give ample time to call in the laborers from the fields. These, doubtless, on the alarm being given, hurried within the walls, driving their cattle before them, and the gates being shut, were at once in perfect security. In the settlement formed by the Spaniards, it would seem that the first effort, after providing security against the sudden inroads of the wild tribes of Indians, was to erect a temple for the due celebration of the rites of their religion—thus setting an example worthy of imitation by those who, professing a purer faith, are yet prone to postpone the erection of the church and the ministrations of the Gospel to a distant and uncertain period.

Being pressed for time to reach Matagorda by the 1st of January, we were constrained to leave San Antonio on Saturday, December 23rd, (a very cold, drizzly day,) and, after spending Sunday at the White Sulphur Springs, 30 miles on our way, where we performed Divine Service, I preached to the family with whom we stayed—to start again and travel on Christmas Day. Our route, this day, was through an uninhabited region, and directly upon the line of a murderous incursion made by the Indians a few weeks before. At that time, however, everything was quiet, and we apprehended no interruption. We reached Victoria, on the Gaudaloupe, the next day, (the 26th,) but too late to hold service as we had intended. I found time, however, to call upon a pious member of the Church, who had once been a favorite pupil of mine. From her I learned that there were several persons in Victoria besides herself anxious to enjoy the privileges of the Church's ministrations and worship. Such is the case, also, I learn, at Port Lavacca; and I feel confident that a Mission embracing the two places, only 25 miles asunder, would be eminently useful and successful. At Victoria, we were met by the sad intelligence of the more than decimation of the United States' troops at Port Lavacca, by that awful and mysterious scourge, the Cholera. A portion of those troops had, indeed, arrived that day at Victoria, bringing the disease with them, and consequently alarm to the citizens. In this state of things, the weather threatening a storm, and finding, on inquiry as to the distance, that we had but one spare day to allow for detention on the road, we left Victoria the next morning, and by hard traveling, were enabled to reach Matagorda in the evening of Friday, the 29th December.

[To be Continued.]

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No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

MISS BALLOW Informs her friends and Patrons that her health being now quite re-established, she will resume the duties of her school on Monday, the 10th of September. Twenty-second street, between Broadway and Fourth Avenue.
Sept. 8—6t

COLLEGE GRAMMAR SCHOOL,— Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particulnr attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A. M., Principal of the Classical Department.
EDMUND B. TUTTLE, Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D., Classical Teacher.
PIOTR KOWALEWSKI, Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

BROOKLYN.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq, Edgar J. Bartow, Esq.

NEWARK.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—1 mos.

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the Ist of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom appiication may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,–2m College of St. James, P. O., Md.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particulcr attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, } Rectors.
REV. E. PUNDERSON, }

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.
Aug. 18,–tf

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,	David C. Colden,
William J. Hyslop,	Alfred Edwards,
R. H. McCurdy,	Henry Wells,
Frederick S. Winston,	William Betts,
C. W. Faber,	Joseph Blunt,
John P. Yelverton,	Isaac G. Pearson,
Theodore Sedgewick,	William Moore,
Stacy B. Collins,	Zebedee Cook,
John H. Swift,	Jonathan Miller,
John Wadsworth,	David A. Comstock,
S. M. Cornell,	Robert Schuyler,
Gouverneur M. Wilkins,	James Chambers,
John V. L. Pruyn,	Joseph Tuckerman,
Frederick Whittlesey,	Wm. J. Bunker,
Charles Ely,	Moses H. Grinnell,
John C. Cruger,	Eugene Dutilh,
Walter Joy,	Francis S. Lathrop,
Alfred Pell,	John C. Thatcher.

JOSEPH B. COLLINS, President.
——— ———, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.
MEDICAL EXAMINERS.—George Wilkes, M. D., No 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,	John S. Bussing,
O. Bushnell,	Spencer S. Benedict,
David A. Bokee,	J. M. Wardwell,
Alfred Freeman, M. D.	Cyrus Curtiss,
John M. Nixon,	Henry S. Seaman,
Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Kendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Aug. 25—tf.	William Barton.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Joel W. Condit,
Edward Anthony,	William A. F. Pentz,
Lewis C. Grover,	Thomas B. Segur,
Henry McFarlan,	Andrew S. Snelling,
William M. Simpson,	Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., } Medical Board of
JER VAN RENSSELAER, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.